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THE
MIRACLES OF THE BLESSED VIRGIN MARY,
AND
THE LIFE OF ḤANNĀ[^] (SAINT ANNE),
AND
THE MAGICAL PRAYERS OF 'AHĔTA MĪKĀ[^]ĒL[^].

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THE ETHIOPIC TEXTS EDITED WITH ENGLISH TRANSLATIONS, Etc.,

BY

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IN THE BRITISH MUSEUM.

WITH ONE HUNDRED AND ELEVEN COLOURED PLATES.

W. GRIGGS,

CHROMO-LITHOGRAPHER TO HER MAJESTY THE QUEEN.

LONDON :

1900

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PREFACE.

The present volume contains the Ethiopic texts, and translations of them into English, which are found in the manuscripts of the Lady Meux Collection, numbers 2, 3, 4 and 5. Three of these manuscripts are illustrated by series of coloured pictures which represent three distinct periods of Ethiopian art, and in the coloured plates, which are interleaved throughout the work, very careful reproductions of them, both as regards form and colour, have been given. It is, perhaps, hardly necessary to say that the texts and their coloured illustrations are now published for the first time.

The oldest manuscript of the group contains a selection of the Miracles of our Lady, the Blessed Virgin Mary, with coloured illustrations, many of them being full-page. It was, in the first instance, written for a king of Ethiopia who, judging from the large size of the writing, intended to present it to some monastery or public church in his capital wherein it was to be read from on certain occasions either before the assembled monks or before a congregation of the laity. The name of the royal personage who had the manuscript written was mentioned, according to immemorial usage in Ethiopia, at the beginning and end of each Miracle, with the view of obtaining a blessing from heaven as a reward for his pious work. In the process of time, however, the king died, and the volume passed into the hands of another king, who caused the name of his predecessor to be erased throughout, and his own written in its place, so that he also might obtain a blessing. The name of the first royal

owner cannot be recovered, but the name which stands in its place is David; how many owners the volume may have had between David and the king whose name he caused to be erased cannot be said. Now three kings called David reigned over Ethiopia; David I. reigned from A.D. 1382 to A.D. 1411; David II. from A.D. 1508 to A.D. 1540; and David III. from A.D. 1716 to A.D. 1721. But the only one of these three periods which agrees tolerably well with the archaeological evidence supplied by the volume is the first, and we shall probably be correct in assuming the manuscript to be a product of the end of the XIVth or beginning of the XVth century. The evidence derived from the binding is of no value in deciding this question, for it belongs to a much later period than that of the oldest leaves of the volume. It was in the reign of David I. that the wood of the Cross of Christ was brought into Ethiopia, amid great rejoicings, and to this king such a handsome manuscript of the Miracles of the Blessed Virgin Mary would have been a peculiarly pleasing possession. After David the manuscript passed into the hands of another owner called Takla Haymânôt, but whether he was of royal blood or not there is no evidence to shew. The last owner of the manuscript in Ethiopia was Theodore, the late king of Abyssinia, who by some means obtained possession of it, intending to place it in the library of the church which he had determined to build in honour of the Holy Redeemer of the World at Makdalâ (Magdala). It is well known that for several years before his death he caused the whole country to be carefully searched for manuscripts, and all that were found were brought to his capital, where he caused the words, "Belonging to the [Church of] the Holy Redeemer of the World", to be written in Ethiopic upon the first page of each, ተክምረ : ማርያም : ዘቅዱስ : መድኃኔ : ዓለም ።

The selection of Miracles given in the manuscript is certainly old, and is probably canonical, and at least it was considered to embrace all the most important of the Miracles of the Blessed Virgin Mary, accounts

of which were preserved by the Ethiopian Church. It is not easy to see what principle guided the scribe in making the selection of miracles in the first instance, especially as many of them are merely versions made from Arabic translations of stories of miracles written in some European language; though a large number are native compositions which record marvellous events which took place in Ethiopia. The MSS. rarely agree in the number of the Miracles which they record. Thus among British Museum MSS. Or. 651 contains 30; Orr. 520, 653, and Add. 24,188 contain 33; Or. 641 contains 40; Or. 635 contains 42; Or. 650 contains 51; Or. 648 contains 54; Or. 647 contains 59; Or. 634 contains 76; Or. 654 contains 125; Orr. 640, 644, and 655 contain 154; Or. 652 contains 160; Or. 642 contains 200; Orr. 636 and 638 contain 202; Or. 637 contains 303; and Or. 643 contains 316. The selection, however, once fixed, was perpetuated by the scribes, and the artists, having in the first case copied European illustrations, continued to reproduce them to the best of their ability, the modifications which crept into them being the result of incapacity and carelessness rather than a desire for variety.

The second MS. of the Miracles of the Blessed Virgin Mary in the Lady Meux Collection belongs to a much later date, and is probably not older than the third quarter of the XVIIIth century. This is tolerably certain from the fact that king Takla Haymânôt and his wife Abâla Dengel are mentioned on fol. 5*b* col. 1, and the archaeological evidence indicates that the second king of this name, who reigned from A. D. 1769 to A. D. 1777, is here referred to. While the earlier MS. contains fifty-one pictures, the later has only forty-eight, notwithstanding the fact that the number of Miracles in it is larger, and has some introductory compositions relating to the time, and manner, and order, and seasons of the reading of the Miracles. The pictures in the manuscript are most interesting from a comparative point of view, because they enable us to note the modifications in the method of treatment which have crept in between the periods

in which the earlier and the later MSS. were written. They prove, too, that there was a traditional manner of illustrating the Miracles of the Virgin, and also that the artist considered himself free to make small modifications which did not interfere with the *motif* of the old design. It is to be noted also that at the time they were painted the artist felt obliged to fill up the background of his illustrations and to enclose them also within borders which had the effect of giving an air of greater finish to his work. That the reader of the following pages may have the opportunity of comparing the artists' work of both periods throughout, Lady Meux decided to give coloured reproductions of every picture in each volume, and they have been interleaved in the English text as nearly as possible with the Miracles which they illustrate, the oldest naturally coming first.

It will be noticed that besides a selection of Miracles the manuscripts among other things contain two accounts of the Assumption of the Blessed Virgin Mary¹; and the history of the travels of the Virgin and Child in Egypt which the Archbishop Theophilus received from Mary herself; and the Salutations to the Members of the Body of the Blessed Virgin Mary. The last composition is as interesting as remarkable, for in it the name, and virtues, and members of the body of the Virgin are lauded in forty-two verses, each containing five lines. In them the Virgin is likened unto a "flower of springtime", the "Zion of God", the "Ark of the Law", the "Two Tables of the Law", etc., and for some of his epithets, similes, and allusions the writer drew inspiration from the Song of Solomon. It is not easy to explain why the Salutations should be forty-two in number, or why they were directed to be said forty-two times; that some special significance was attached to this number by Biblical writers seems clear from such passages as Numbers xxxv. 6, and Revelation xi. 2; xiii. 5. It will be also remembered that the Negative Confession of the

¹ For the translation of the text in the earlier MS. see p. 15, and for that of the later MS. see p. 145.

Book of the Dead of the ancient Egyptians contained forty-two addresses, i. e., one to each of the forty-two gods in the Hall of Maâti, wherein the soul of the deceased was weighed.

Of the apocryphal literature given in this volume the most important example is the text of the "History of Hannâ, the Mother of the Blessed Virgin Mary"; it is edited from a small octavo manuscript in the Lady Meux Collection, which I believe to be unique. The work is divided into seven sections, each of which was intended to be read on a certain day of the week. The author seems to have drawn upon certain ancient traditions concerning Hannâ, but his commentary upon them is an independent work. According to him Hannâ's maternal ancestress was called Faustina, who was a lady of noble birth, and who prophesied that her seventh granddaughter would bring forth the "blessed moon", i. e., Hannâ. The statement which he makes with reference to the origin of the Virgin Mary is very remarkable. According to it the seed from which she sprang was placed by the Almighty in the body of Adam in the form of a white pearl, one half of which was formed of dust, when He created him. From the body of Adam it passed into Seth, and from Seth to Enos, and so into the bodies of all the Patriarchs, one after the other, from Abraham to David, and from David to Joachim Hannâ's husband. During this long period the seed remained in a quiescent state; it "neither perished nor made itself manifest", and it did not pass into the body of any one of the wives of the Patriarchs from Eve downwards. When Hannâ had been married to Joachim nine years, during which period they had suffered much tribulation at the hands of their kinsfolk and acquaintances in Israel, both husband and wife went into the temple of God and prayed in great bitterness of spirit. That same night God appeared unto Hannâ in a vision, in the form of a white bird which came down from heaven; in days of old it had overshadowed the Cherubim who guarded the Ark of the Covenant, and it had beneath its wings the hand

of a man, which grasped within it the cord of life. This bird was the spirit of life, and it took up its abode by Divine agency in Hannâ's body. Now when Hannâ and Joachim were together, and the seed in the form of a white pearl, which was to form the flesh of the Virgin Mary, was transferred to her body, it united with the spirit of life, and germinated forthwith, and the Mother of our Lord began her material existence. This, in brief, is the remarkable account of the conception of the Virgin Mary by Hannâ, which is given by our author, and which the artist has tried, not very successfully, to represent pictorially. (See Plate cii).

A perusal of this History of Hannâ proves that at the time when it was written the mother of Mary had been endowed by her adorers with many of the attributes which belonged to her daughter, and that the honour paid to her was, in many respects, little inferior to that paid to the Virgin Mary. Hannâ and her husband Joachim are mentioned as being the father and mother of the Virgin Mary before the end of the IVth century, and before the close of the VIIIth century Hannâ was revered as a saint in the Eastern Church. In the following centuries legends of many kinds clustered round her memory, and a series of miracles, which were declared to have been wrought in her name, or by means of her relics, appeared in Christian apocryphal literature. But whatever form her history may assume, or whatever variations may occur in it, the principal statements of every writer are based upon traditions which are as old as the early centuries of the Christian Era. The remarkable position which she held in the Ethiopian Church is proved by the fact that after the narrative of her life given in the following pages we have a series of "Salutations" to her name and memory, and to the various members of her body, which have been drawn up in imitation of those addressed to the Virgin Mary. From these we may learn the greatness of the power which she was believed to possess in heaven and upon earth.

The last document of the Lady Meux Collection printed in this volume contains a series of magical prayers which were drawn up and inscribed upon a long, narrow strip of parchment, and which were intended to serve as an amulet to protect the wearer against the attacks of unclean or evil spirits, and sicknesses of every kind. This document, like all others of the class, is very badly written, and is full of strange spellings and mistakes; but the contents are of considerable interest to all students of Oriental magic. The wearer of an amulet of the kind relied for exemption from calamities of every class, both spiritual and material, upon the knowledge of the names of the archangels and other celestial beings; by calling upon or pronouncing such names he or she caused the attacks of devils and fiends to be without effect. With a view of illustrating this class of literature, and the general contents of rolls of magical prayers, three supplementary texts have been added.

The group of Ethiopic texts of the works printed in this volume will be found at the end of the English translations, and they have been printed on one side of the paper for the convenience of the student. I have followed the originals as closely as I could, believing it far better to reproduce the text before me than to make an eclectic edition of the works. The variant readings and the additional texts found in the later manuscript of the Miracles of the Blessed Virgin Mary are given in their proper places, but the former only shew that the greater number of the variations which are found in different copies of the same work really belong to different versions, and that they are not variants in the true sense of the word. The translations have been made tolerably literal, and a Biblical style has been adopted here, as elsewhere, because, as the late Professor William Wright often said, it suits the style and subject matter of the works. In a few places the text has been paraphrased. Interleaved with the translations are the long series of coloured plates, so that the reader may follow the narratives both by word and by picture.

The translations have been printed on one side of the paper only, for only by this means could the group of pictures which sometimes illustrate a miracle be brought near the text to which they relate. The binding of the volume is a careful copy of that of the original manuscripts, and the pattern on the covers has been stamped from a brass block which has been specially cut for the purpose. The printing has been carefully executed by the firm of W. Drugulin of Leipzig, and Dr. Chamizer, their manager, has superintended the work; the coloured plates form yet another example of Mr. Griggs' skill in reproducing with fidelity the illuminations and illustrations with which pious folk in all generations have delighted to ornament their sacred books.

The works printed in the following pages are of singular interest to those who study the history of the Church of Ethiopia and Abyssinia, and to the student of religion generally, and to the philologist; to these and many others they afford new material for investigating the development of Christian religious thought among Eastern nations. By publishing in a manner so thorough and comprehensive the valuable manuscripts which Lady Meux has in her possession, she is rendering a great service to Oriental research, and my most grateful thanks are due to her for permitting me to assist her in her public-spirited work.

E. A. WALLIS BUDGE.

LONDON, June 1st, 1900.

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INTRODUCTION.

I. DESCRIPTION OF THE MANUSCRIPTS.

1. The Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, printed in the following pages is edited from the Lady Meux Manuscripts Nos. 2 and 3. The earlier of the two manuscripts (No. 2), which is called A throughout this volume, is a venerable vellum book which measures about 14 in. by 13 in., and consists of 105 leaves. The number of pictures in the volume is fifty-one. Each page, except one, when not occupied by a picture, contains two columns of writing, but the number of lines to a column varies. The oldest leaves of the book have usually seventeen or eighteen lines to the column, but a few, which seem to have been written by another hand, contain twenty-five. The unnumbered leaf which has been inserted between folios 1 and 2 has three columns to the page, and each complete column contains twenty-seven lines. The title, and the first few lines of each Miracle or composition, and the names of the Virgin Mary and of David the king are written in red. The MS. is bound in stout wooden boards, covered with purple leather stamped with a cross and with borders made of laced work patterns and scrolls, and the insides of the covers are lined with brightly coloured, flowered silk, the work probably of some Persian or Indian loom. It was originally written for a royal personage, for at the beginning and end of every Miracle we find the words, "May her prayer deliver our king", written in the ordinary hand found in the manuscript. But who the royal personage was cannot be said, for everywhere his name has been deleted, and that of "David" written by a later hand in its stead. Now, the Ethiopian Kings' Lists prove that three of the kings of Ethiopia were called David. The first reigned from A. D. 1382 to 1411; the second from A. D.

1508 to 1540; and the third from A. D. 1716 to 1721. Now the last of these cannot have been the king who is referred to in our manuscript, for the archaeological and palaeographical evidence derived from the volume makes it impossible; the first or the second king of the name must therefore be intended. It is generally thought that the Ethiopian scribes did not illustrate their books with coloured pictures before the end of the XIVth or the beginning of the XVth century, and this view is probably correct; admitting that it is, I believe that we shall be right in assigning our manuscript to the latter period, and in regarding it as one of the earliest examples of its class. Both text and pictures seem to have been produced before the first half of the XVIth century, in which period king David II reigned. The pictures which illustrate the Miracles are of neither equal merit nor value, but they are of the greatest importance as specimens of Ethiopian art of the earliest period. They belong to the time when the artist had attained considerable skill in drawing conventional representations of the Virgin Mary, and angels, and the like, but he did not know how to make a finished picture. He had not yet learned how to fill up the background, and he made some of his pictures so large that he left no room for a border. His paintings are mixtures of crude designs, which are filled up in places with painful attention to minute details of colouring in garments having variegated patterns made up of stripes and dots, and of pictorial hints of artistic conceptions which the artist or scribe was unable to carry out. With this manuscript, as with many others, it is impossible to make general deductions, for there is no standard with which the student may compare it. In some particulars the pictures resemble those found in Ethiopic MSS. of the XVIIth century, while in others they resemble those of a later date; but an examination of many illustrated Ethiopian manuscripts convinces me that the present example belongs to the period when the custom of illustrating books was not firmly established in Ethiopia, i. e., some time between A. D. 1400 and A. D. 1500. The artist seems to have been influenced by the pictures or illuminated manuscripts which were the work of Spanish or Italian artists, most probably of the former, for the faces of our Lord and the Virgin Mary are distinctly those of Spanish men and women. On the other hand, for many pictures he appears to have had no copies from which to borrow subjects, but to have drawn upon his own imagination for many of the scenes which he intended to illustrate the text before him. This

portion of the work is of peculiar interest, for it reproduces for us the dress of the people among whom the artist lived, and the furniture of their houses, such as water pots, drinking vessels, *ankarîbs* or bedsteads, trays from which guests ate their meals, etc. The devils with black, animal bodies, and human faces with protruding red tongues are, of course, the product of the native imagination, and represent pictorially ideas connected with demonology which had been current in the Eastern Sûdân and Ethiopia for centuries.

The manuscript was, in all probability, originally bound in plain, hard wooden boards, and the purple leather binding in which it now appears belongs to a period much later than that in which the oldest part of the volume was written. From the worn and greasy state of the bottom right hand corners of the leaves it is clear that it was much used in ancient days during services which were held either in a monastery or in a church, and the grease stains indicate that it was read in the night time. The following are the contents in the order in which they occur in the manuscript:—

- 1 Discourse between Christ and the Virgin Mary concerning her five great sorrows. Fol. 1 *b*.
- 2 The address of the Reader of the Miracles of the Blessed Virgin Mary to the congregation of monks or laity. (Written on a small parchment leaf which was inserted between foll. 1 and 2.)
- 3 Picture of the Virgin and Child. Fol. 2 *b*.
- 4 The story of Bishop Dexius and the Virgin Mary. Fol. 3 *a*. With two pictures on Foll. 5 *b* and 6 *a*.
- 5 The story of the Virgin Mary and the Artificer. Fol. 6 *b*. With a picture on Fol. 7 *b*.
- 6 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 8 *a*. With a picture on Fol. 9 *a*.
- 7 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 9 *b*. With a picture on Fol. 10 *b*.
- 8 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 11 *a*. With a picture on Fol. 12 *a*.
- 9 The story of the Virgin Mary and the monk Isaac. Fol. 13 *a*. With a picture on Fol. 14 *b*.

- 10 The story of the Virgin Mary and the child Mary. Fol. 15*a*. With a picture on Fol. 16*b*.
- 11 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 17*a*. With a picture on Fol. 18*b*.
- 12 The story of the Virgin Mary and the sick man who was taken to Jerusalem. Fol. 19*a*. With two pictures on Foll. 19*b* and 20*a*.
- 13 The story of the Virgin Mary and the Roman nobleman Zacharias. Fol. 20*b*. With two pictures on Fol. 22*a* and *b*.
- 14 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 23*a*. With a picture on Fol. 24*a*.
- 15 The story of the Virgin Mary and the three shipwrecked Arabs. Fol. 24*b*. With a picture on Fol. 26*a*.
- 16 The story of the Virgin Mary and the removal of the Monastery of 'Aḵônâ. Fol. 26*b*. With two pictures on Fol. 27*a* and *b*.
- 17 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.
- 18 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.
- 19 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 32*a*. With two pictures on Fol. 33*b* and Fol. 34*a*.
- 20 The story of the Virgin Mary and the three poor sisters. Fol. 35*a*. With a picture on Fol. 36*b*.
- 21 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With a picture on Fol. 38*a*.
- 22 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.
- 23 The story of the Virgin Mary and the old man Kaṭîr. Fol. 40*a*. With a picture on Fol. 41*b*.
- 24 The story of the Virgin Mary and the two brothers who were dyers. Fol. 42*a*. With two pictures on Fol. 43*b* and 44*a*.
- 25 The story of the Virgin Mary and the lame man. Fol. 44*b*. With a picture on Fol. 46*a*.

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ከስድስት : አስታራቆቹ : የሸማግሌ : ዳኛው : በገረድንድ : ዮሐንስ : በገረድንድ : ሞላይ : አቢቶ : ገብረ : ሕይወ
ት : ተክለ : ሃይማኖት : የጉራንዲኑ : ኪሮስ : አካሉ : ዳኛ : ሊቀ : ማእምራን : ንዋይ : ይኅን : ያፈረሰ : ሁለት :
ወቀት : ድንጅ : ዘፈሐቆ : በሥልጣን : ጴጥሮስ : ወዳውሎስ : ውጉዝ : ለይኩን ።

2. The later of the two manuscripts (No. 3) containing the Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, which is called B throughout this volume, is a vellum book which measures 12¾ in., by 11¼ in., and consists of 79 leaves. The number of the pictures which illustrate the text is forty-eight. Each page of the work, when not occupied by a picture, contains two columns of writing, and twenty-two lines form a complete column. The text is written in a fine, regular hand of the XVIIIth century. The title, and the first line or two of each Miracle or composition, and the name of the Virgin Mary and of the man who had the book written, are in red. The MS. is bound in stout, wooden boards, covered with brown leather stamped with a cross and with borders made of laced work patterns and scrolls; the insides of the covers are lined with brightly coloured, flowered silk. It was originally written for a man called Hayla Mâryâm, ጎይለ : ማርያም : whose name occurs at the beginning and end of all the compositions and Miracles written in the book except the last five, where for some reason Herakles ኤራቅሊስ ። is found. The probable explanation is that the last part of the manuscript was written at the expense of Herakles; but the names of the scribe and artist are not mentioned. The text throughout is the work of one scribe. The following are the contents in the order in which they should occur in the manuscript, but several of the leaves have been misplaced in the process of binding.

- 1 Introductory discourse to be read before the Miracles of the blessed Virgin Mary, followed by the rules which are to be observed in the reading of the same. Fol. 2a.
- 2 Further introductory discourse in which mention is made of Takla Haymânôt, and his Queen Abâla Dengel, ንጉሥነ : ተክለ : ሃይማኖት : ... ንግሥትነ : አበለ : ድንግል ። who reigned from A.D. 1769 to A.D. 1777. Fol. 5b.
- 3 Address to the congregation. Fol. 6b.
- 4 Salutation to the Virgin Mary. Fol. 6b.

- 5 Prayer to the Virgin Mary and curses on the Jews. Fol. 7*a*.
- 6 Adoration to the Virgin Mary. Fol. 7*b*.
- 7 The story of the Virgin Mary and the poor monk. Fol. 11*b*.
- 8 The story of Bishop Dexius and the Virgin Mary. Fol. 9*a*. With a picture on Fol. 12*a*.
- 9 The story of the Virgin Mary and the Artificer. Fol. 12*b*. With a picture on Fol. 13*a*.
- 10 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 13*b*. With a picture on Fol. 14*b*.
- 11 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 15*a*. With two pictures on Fol. 15*b* and Fol. 16*a*.
- 12 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 16*b*. With two pictures on Fol. 17*a* and *b*.
- 13 The story of the Virgin Mary and the monk Isaac. Fol. 18*a*. With a picture on Fol. 19*a*.
- 14 The story of the Virgin Mary and the child Mary. Fol. 19*b*. With a picture on Fol. 20*b*.
- 15 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 21*a*. With a picture on Fol. 22*a*.
- 16 The story of the Virgin Mary and the sick man who was taken to Jerusalem, and baptized in the Jordan. Fol. 22*b*. With a picture on Fol. 23*a*.
- 17 Picture in four divisions, only one of which was completed by the artist. Fol. 23*b*.
- 18 The story of the Virgin Mary and Zacharias, the Roman nobleman. Fol. 24*a* and *b*, and Fol. 49*a*. With a picture on Fol. 49*b*.
- 19 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 50*a*. With two pictures on Fol. 50*b* und Fol. 51*a*.
- 20 The story of the Virgin Mary and the shipwrecked Arabs. Fol. 51*b*. With two pictures on Fol. 52*b* and Fol. 53*a*.
- 21 The story of the Virgin Mary and the removal of the Monastery of Akônâ. Fol. 54*a*. With two pictures on Fol. 54*b* and Fol. 55*a*.
- 22 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 55*b*. With a picture on Fol. 56*b*.

- 23 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 57*a*. With two pictures on Fol. 57*b* and Fol. 33*a*.
- 24 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 33*b*. With two pictures on Fol. 24*b* and Fol. 25*a*.
- 25 The story of the Virgin Mary and the three poor sisters. Fol. 35*b*. With a picture on Fol. 36*b*.
- 26 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With two pictures on Fol. 37*b* and Fol. 38*a*.
- 27 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.
- 28 The story of the Virgin Mary and the old man Kaîr. Fol. 39*b*. With two pictures on Fol. 40*a* and *b*.
- 29 The story of the Virgin Mary and the two brothers who were dyers. Fol. 41*a*. With two pictures on Fol. 42*a* and *b*.
- 30 The story of the Virgin Mary and the lame man. Fol. 43*a*. With a picture on Fol. 44*a*.
- 31 The story of the Virgin Mary and Bishop Mercurius who was a leper. Fol. 44*b*. With two pictures on Fol. 45*a* and *b*.
- 32 The story of the Virgin Mary and the woman with a broken foot. Fol. 46*a*. With a picture on Fol. 47*a*.
- 33 The story of the Virgin Mary and the Abbess of Mount Carmel. Foll. 47*b*, 48*a* and *b*, and 25*a*. With two pictures on Fol. 25*b* and Fol. 26*a*.
- 34 The story of the Virgin Mary and the man Bârôs. Fol. 26*b*. With a picture on Fol. 27*a*.
- 35 The story of the Virgin Mary and Anastasius the Roman. Fol. 27*b*. With a picture on Fol. 28*a*.
- 36 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.
- 37 The story of the Virgin Mary and the cannibal of the city of Kemer. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.
- 38 The story of the Virgin Mary and the thief. Fol. 32*a*. With a picture on Fol. 32*b*.

- 39 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 58*a*. With a picture on Fol. 58*b*.
- 40 The story of the Virgin Mary and the thirsty dog. Fol. 59*a*. With two pictures on Fol. 59*b* and Fol. 60*a*.
- 41 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 60*b*.
- 42 The story of the Virgin Mary and the Syrian potter. Fol. 69*b*.
- 43 The story of the Virgin Mary and the man who was washing his clothes. Fol. 71*b*.
- 44 The story of the Virgin Mary and the drunken monk. Fol. 72*a*.
- 45 The story of the Virgin Mary and Nicodemus the horseman. Fol. 73*a*.
- 46 The story of the Virgin Mary and the Greek Magistrate in Jerusalem. Fol. 73*b*.
- 47 The story of the Virgin Mary and Bishop Philotheus who wore sackcloth next his skin. Fol. 74*b*.
- 48 The story of the Miracle which the Virgin Mary and her Son wrought on the eighth day of Sanê. Fol. 75*a*.
- 49 The story of the Virgin Mary and John Kamâ. Fol. 75*b*.
- 50 The Life of the Virgin Mary after the death of our Lord. Fol. 76*b*.

3. The Life of Ḥannâ, the mother of the Blessed Virgin Mary, is edited from a small octavo volume (Lady Meux manuscript No. 4) which was probably written in the XVIIIth century. It measures 7¼ in. by 5¼ in., and contains 81 leaves. The quires, which are signed with letters on the top left hand corners, are eight in number, and each contains ten leaves. Each page of text contains two columns, and usually the number of lines to a column is 16. The first few lines of each section are written in red, as well as the names of our Lord, and those of Ḥannâ, Mary, and Joachim; and the manuscript is bound in stout, wooden boards, which seem to belong to the period in which it was written. Ornamental head pieces consisting of designs in plaited work, painted in red and yellow, will be found on foll. 11*a*, 12*a*, 72*b* and 76*b*. The scribe's name was Gabra Krestôs 𐌕𐌰𐌹𐌳𐌵 𐌕𐌷𐌰𐌽𐌰𐌸𐌾𐌰 (see fol. 53*b*, col. 2), and he seems to have written for Gabra Maryâm 𐌕𐌰𐌹𐌳𐌵 𐌻𐌰𐌹𐌶𐌰𐌺𐌰 (see fol. 53*a*, col. 2), who prays that in return his name may be inscribed by God upon a pillar of gold in letters of bright and shining light. The name of the artist

who painted the pictures was Ḥabta Gabrăêl ሐብተ፡ገብርኤል፡ (see fol. 10*b*, line 14). Here and there is a prayer on behalf of Tasfâ Mîkâêl ተስፋ፡ሚካኤል፡ (see fol. 50*a*, col. 2, and fol. 54*b*, col. 1), but it is not clear why this man's name appears. From the note on fol. 10*a* we learn that the manuscript was written in the famous Dabra Lîbânôs in the country of Shoa. The contents are as follows:—

- I. A series of pictures of saints, etc., painted in yellow and red upon a black ground, or in black and red upon a yellow ground, or traced in outline (Foll. 1—9).
 - 1 Saint George on horseback. In his right hand he grasps a spear, the handle of which terminates in a cross, and in the left a long lance. In black outline.
 - 2 Saint George on horseback, piercing through the neck a scaly dragon with a forked tongue. In black outline. Written in black near his head are the words አቅዱስ፡ጊዮርጊስ፡አውጽአኔ፡አምከራ፡ሥጋ፡ወነፍስ፡ለፍቁርክ፡ቢሰዉረዉ። “O Saint George, put away from the temptation of the flesh and the spirit me thy beloved one, Bîsawurawu.”
 - 3 Ḥannâ and Joachim standing in prayer. In red and yellow on a black ground. Above the picture are the words ሐና፡ወኢያቄም፡ዘከመ፡ጸለዩ፡በኃጢ (sic)፡
 - 4 Ḥannâ and Joachim begetting the Virgin Mary. In red and yellow on a black ground. Below the picture are the words ሐና፡ወኢያቄም፡ዘከመ፡ወለድዋ፡ለማርያም፡በጸሎሙ፡
 - 5 Saint George on horseback spearing the dragon. Red and white on a yellow ground.
 - 6 Ḥannâ with the Virgin Mary seated in her lap; on her right hand is the archangel Michael, and on the left the archangel Gabriel, each holding a drawn sword. Above are the words [ሐና፡] ምስለ፡ፍቁር፡ወልዳ፡ [“Ḥannâ] with her beloved child”. At her feet the man who had the book written, Gabrâ Maryâm, lies prostrate, he holds a rosary in his left hand. The scene is described by the words ዘተማኅፀነ፡አባ፡ገብረ፡ማርያም፡ Black and red on a yellow ground.
 - 7 The Crucifixion. On the right arm of the Cross are the words ኢየሱስ፡ናዝራዊ፡ንጉሠ፡አይሁድ፡ The Virgin Mary stands weeping on one side of the Cross, and Saint John on the other. Red and black on a yellow ground. Above the picture are the words ስኢለ፡ስቅለት፡ብካዩ፡ዮሐንስ፡ብካዩ፡ማርያም፡
 - 8 Saints Takla Haymânôt and Gabra Manfas Kědûs. አቡነ፡ተክለ፡ሃይማኖት። አቡነ፡ገብረ፡መንፈስ፡ቅዱስ። Red and black on a yellow ground.

- 9 Saints Stephen and Abkarazûn. አቡነ : ኤስጢፋኖስ ። አቡነ : አበከረዙን ። Red and black on a yellow ground.
- 10 Saints Mazgaba Salâshâ and Samuel. አቡነ : መዝገበ : ሰላሣ ። አቡነ : ሰሙኤል : ፬ ዘ ጉድጉዴ ። Red and black on a yellow ground.
- 11 Saints Ezra and 'Amda Salâshê. አቡነ : እዝፈ ። አቡነ : አምደ : ሰላሣ : ዘጉንጉዴ ። Red and black on a yellow ground.
- 12 Saint Theodore the Eastern on horseback spearing a winged, human-headed monster who is attempting to defend himself with a shield and is called ሰበድአት : "viper". Red and black on a yellow ground.
- II. 1 Introduction. Fol. 11*a*.
- 2 The History of Ḥannâ, the mother of the Blessed Virgin Mary. [Section to be read on the second day of the week]. Fol. 12*a*.
- 3 Section to be read on the third day of the week (ዘሠሉስ :) Fol. 26*a*.
- 4 Section to be read on the fourth day of the week (ዘጊቡዕ :) Fol. 35*a*.
- 5 Section to be read on the fifth day of the week (ዘሐሙስ :) Fol. 45*a*.
- 6 Section to be read on the sixth day of the week (ዘቀዳማት :) Fol. 60*b*.
- 7 Section to be read on the first day of the week (ዘአሁድ :) Fol. 65*b*.
- III. A Miracle wrought by the Blessed Ḥannâ. Fol. 69*a*.
- IV. Salutations to the Blessed Ḥannâ. Fol. 72*b*.
- V. Miracles of Ḥannâ and Joachim. Fol. 76*b*.
- VI. A Miracle which was wrought by Jesus Christ. Fol. 79.

On fol. 10*a* is the following:— ዘተጽሕፈት : በምድረ : ሻዋ : በድብረ : ሊባኖስ : በምድረ : አቡነ : ተክለ : ሃይማኖት : አልቦ : ዘየዓቢ : እምክብራ : ለደብረ : ሊባኖስ : ዘእንበለ : ኢየሩሳሌም : መቃብረ : መድኅን ። አባ : ወልደ : ገሪማ : አባ : አናኒቆስ : እንዴት : አላቸሁ : አባ : ገብረ : ማርያም : ወተስፋ : ሚካኤል ። ራስ : ወልደ : ሥላሴ : ለአዙስም : አድርሱ : ታቦት : ጠባቂ : ይድገማት : ይህቸን : መጽሐፍ : ላመጣ : ራስ : ወልደ : ሥላሴ : ወቄት : ይስጡ : ስለ : ጽላት : ሙሴ ።

On fol. 10*b* is the following:—

ም : ሳይሆን : እግዚአብሔር : ይፍታችሁ :
ከመ : ትርክቡ : እሜተ : በወለታ : ፍቃዳችሁ :
 ሰላም : ለኪ : እመ : ማርያም : ሐና : ዘወለ
 ድኪ : ከፈ : ብርሃና ። ሰአሪተ : መርገ
 ም : ሰዕሪተ : ሙስና ። ሰላም : ለኪ ።

ሰላም : ለከ : ኢያቂም : አረጋዊ :: ወላዴ :
 ማርያም : ወለተ : ዳዊት : ስንቃቂ :: ሰላ :

 ዝመጽሐፍ : ዘኢያቂም : ወሐና : ትብጻ
 ሕ : ኅበ : ገበዘ : አኩስም : ርእሰ : ነሉ : ታ
 ቦታት :: ነሉ : የሐልፍ : ዘኢተሐልፍ ::
 ዘአጽሐፍ : አባ : ገብረ : ማርያም : ዘወ
 ለድዎ : ዲያቆን : አምደ : ጽዮን :: የመም
 ሕር : ተጠምቀ : መድኅን : ዘደንገለት : ልጅ :: ዘጸሐ
 ፋ : ገብረ : ክርስቶስ : ዘሰአላ : ሐብተ :
 ገብርኤል : ዘአስላ : ወዘአጽሐፍ : ገብር : ማር
 ያም : ወዘፃራ : አባ : ወልደ : ሥላሴ : ጥ
 ቡዕ : መናኒ :: መዘምራት : አኩስም :
 ማኅሌት : ኢታኅጉሉ : ሰዓመታ :

4 Lady Meux Manuscript No. 5 is an amulet which consists of three narrow strips of parchment measuring together 6 ft. 4½ in. by 3¼ in. It is inscribed with a series of magical prayers on behalf of 'Ahēta Mikâêl, and is ornamented at the top with a figure of the archangel Michael, and at the bottom with a rectangular design having eyes. The text is badly written, and is very difficult in places, to make out, and at the edges several letters have been rubbed away; the document was probably written about the middle of the XVIIIth century. The contents of this manuscript are of considerable interest, and are of a very comprehensive character from the point of view of magic; but the text is so corrupt that it is not easy to understand the writer's meaning in many places. The prayers are nine in number. In the first are enumerated the angels whose names will guard the man or woman who repeats them from the missile or weapon of any enemy, and from the attacks of the devils who bring internal diseases of every kind upon human beings. These names were also to be pronounced whenever a man or woman went into or near an old or unclean house, for in such places devils and fiends were supposed to dwell. One of the most powerful devils was Bôryâ, or Bâryâ, who seems to have been chief of a legion of devils, and to have had the power to smite a man with pleurisy, pneumonia, fever, colic, cholera, rheumatism, and the like. In the second prayer we have the story of a woman fiend whom our Lord and His disciples met as they were journeying through the country

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or place, where the prayer was to be found. Hence the woman who wore an amulet inscribed with the name of Socinius was protected against the attacks of Ursula, the slayer of children, and against the sicknesses and diseases which her companion devils might attempt to bring upon her. The eighth prayer is directed against the fiends Zâr and Şalâwâgî, and contained a number of names the recital of which would enable the wearer of the amulet to fetter and break their power. The ninth prayer is directed against miscarriage, and contains an entreaty that God will stablsh the blood of 'Ahëta Mikâêl and give her progeny; the names invoked by her are those of the powers which control the hail and the winds. Finally she beseeches God, "to Whom nothing is impossible", not to slay the child in her body, and to destroy utterly the names of Bôryâ and of the devils and fiends who smite men with diseases.

With the view of illustrating the contents of Ethiopian amulets I have appended the texts and translations of three good examples of the principal varieties; the translations will be found at the end of the Introduction, and the texts at the end of the volume.

II. THE CONTENTS OF THE MANUSCRIPTS.

THE MIRACLES OF THE BLESSED VIRGIN MARY.

The Miracles of the Virgin Mary preserved in Ethiopic are, for the most part, translations of Arabic versions which were made from originals written either in Coptic or in one of the languages of Southern Europe, such originals forming parts of one or more of the great Collections of Legends of the Virgin which were current in Europe during the XIth and XIIth centuries of our era. The Ethiopic translations were made, I believe, in the XIVth or XVth century, and in spite of their passage through Arabic into Ethiopic, the narratives of the miracles exhibit Western influence and treatment to a remarkable degree.

The original home of the Miracles of the Virgin was Jerusalem and its immediate neighbourhood, and there is good reason to believe that a large number of them were in circulation in Syria and Egypt long before the end of the IVth

century, and as about a century later (A.D. 494) Bishop Gelasius and the Council condemned at Rome the "Transitus, i. e., Assumptio sanctae Mariae", we may assume that compositions which recorded miracles wrought by her were included among the miscellaneous apocryphal works which were condemned at the same time. But no condemnation, even by the highest ecclesiastical authorities, could stop the spread of literature dealing with the miraculous, and the Christians who were both pious and superstitious caused copies of the Miracles of the Virgin to be multiplied everywhere. It is doubtful if the clergy would declare such works to be harmful to the soul, for the writer and reader of them understood each other, and both felt that the real purpose of books of miracles was to amuse as well as to edify. Between the Vth and the XIth centuries works which dealt with the life and miracles of the Virgin became exceedingly popular, and before the end of the XIth century it had become the fashion in Europe to form "Collections" or "Cycles" of miracles, which were issued, as it were, under authority, and were copied in monasteries and other places as authentic and standard works. Wherever a church was built in honour of the Virgin Mary the pious hastened to provide the clergy with a copy of the Book of her Miracles, and each church thus became a new centre for the propagation of stories of her power, and of the love and mercy which she was ever ready to shew to men, women, and children. During the XIIth, XIIIth and XIVth centuries further "Collections" of miracles were formed, and when the printing press superseded the scribes devout men reproduced by its means numberless copies of the narratives of the miraculous, which had been collected by the pious of by-gone generations. In the course of collecting and editing many of the miracles assumed new forms, and many additions were made to the original stories; parallels were collected and, together with variant narratives, were incorporated into the great mass of legends of the Virgin which sprang up in the East. As time went on, manuscript copies of such "Collections" were carried into the East and were translated into Arabic, and, probably by way of Egypt, they entered Ethiopia, where they were received joyfully. In a very short time Ethiopic translations or versions were made, and native scribes and artists devoted their time and energies to the production of manuscripts which were similar to those that are reproduced in this volume. The earliest works of this kind would probably contain only "foreign" miracles, but in

process of time "native" miracles would be added to them. In the Lady Meux Manuscripts Nos. 2 and 3 we have numerous examples of both classes of miracles, and it is not difficult to find the sources of most of those which may be described as "foreign". Among those for which equivalents in European languages have been identified may be mentioned the following:—

I. THE VIRGIN MARY AND BISHOP DEXIUS (see page 20). According to the Ethiopic text the Virgin Mary received from the bishop a copy of a collection of her miracles which he had made, and she was so pleased with him that she gave him an episcopal throne and a garment which she had obtained from heaven, and at the same time she told him that none of his successors should occupy the former or wear the latter. After his death a presumptuous successor took his seat upon the throne, and arrayed himself in the apparel, in spite of the warnings of the clergy; but he was suddenly smitten by the angel Râguêl, and he fell from the throne and died immediately. In this story we at once recognize the miracle which the Virgin Mary wrought for Hildefonsus of Toledo, to whom she gave an alb; his successor Siagrius tried to put it on, but died in the act of doing so (see H. L. D. WARD, *Catalogue of Romances*, vol. ii, p. 604). The story of the gift of the alb is told in the life of Hildefonsus by Cixila, Bishop of Toledo, in the following words:— Et elevatis oculis suis suspexit in circuitu ejus, et vidit omnem absidem ecclesiae repletam Virginum turmis de canticis David admodulata suavitate aliquid decantantes. Aspiciensque in eam (ut ipse sibi bene conciis et bene charissimis referebat) sic eum allocuta est voce: "Propera in occursum, serve Dei charissime, accipe munusculum de manu mea, quod de thesauro Filii mei tibi attuli; sic enim tibi opus est, ut benedictione tegminis quae tibi delata est, in meo tantum die utaris; et quia oculis fidei fixis in meo semper servitio permansisti, et in laudem meam diffusa in labiis tuis gratia tam dulciter in cordibus fidelium depinxisti, et vestimentis gloriae jam in hac vita orneris, et in futuro in promptuariis meis cum aliis servis Filii mei laeteris" (MIGNE, *Patrologiae*, Tom. xcvi. col. 48). The same story occurs in connexion with St. Bonet, Bishop of Clermont, in Auvergne, A.D. 689—699. To him also the Virgin gave a garment, and when he proclaimed what had been done for him, another ecclesiastic went to the Church of St. Michael, hoping that the same favour would be shewn to him, and began to put on St. Bonet's apparel; as he was doing this he was struck dead.

See G. F. WARNER, *Miracles de Nostre Dame collected by Jean Mielot*, London, 1885, p. 19.

II. THE VIRGIN MARY AND THE SCRIBE WHO WROTE HER NAME IN GOLD (see page 28). In the Ethiopic text the name of the scribe is given as Damianus, and he is said to have written the Virgin's name in gold, and silver, and ሩዝወርድ *nazward*, which word I have rendered by "rose-coloured paint", believing the word to be connected with the Arabic رُوس "rose". In return for this devotion to her the Virgin takes him to heaven. Of this story we have two versions in Latin, and one in French; see A. LECOY DE LA MARCHE, *Anecdotes Historiques, Légendes, et Apologues, tirés du Recueil inédit d'Étienne de Bourbon*, p. 119; and MUSSAFIA, *Marienlegenden*, Heft V. pp. 36, 37. In all three the monk is nameless, and besides writing Mary's name in colours he is said to have kissed it wherever he found it; when he falls sick the Virgin visits him, and at his death takes his soul to heaven. The following will be useful for purposes of comparison.

Étienne de Bourbon.

De monacho qui nomen beate Virginis consueverat vel consuetus erat scribere tribus coloribus, auro, minio, croco, quando in libris occurrebat, conscribebat, et ejus horas devote dicere solitus erat, et nomen ejus osculabatur inventum inscriptum devote. Cum autem sacramenta omnia recepisset et graviter laboraret; cuidam fratri, longe a domo infirmorum jacenti invigilanti, visum est quod Beata Virgo de celo descenderet at dictum infirmum, et juxta lectum ejus diceret ei: "Ne timeas, fili; te enim oportet gaudere cum celicolis, quia fuit tibi cure nomen meum honorare; nominis signacionem accipiens, in libro vite ascriptus, in celo mecum vive. Surge ergo hinc et sequere me." Et in celo con-

Mussafia's text.

Tranquillitatis amator monachus quidam mente et corpore castus, ut creditur, gloriosissime virgini intimo cordis affectu deserviebat et horas illius specialiter et devotius stando cantabat. Hic itaque artibus utilioribus deditus sacras scripturas scribere consueverat, in quibus sacratissime virginis nomen triplici colore pingebat. Quod scriptum auro, aduro, croceo vel tyro, et absque colore nigro, suppliciter adorabat et sepe deosculans corde semper et ore et opere illud gerebat. Tandem juvenis pius et quietus infirmatus est et crescente dolore a fratrum consortio remotus est. Quid moror? Pater monasterii mox advocatur et, si quid erat sinistrum, eger humiliter confitetur. Tunc

scendens, sibi familiarem secum duxit. Frater autem, currens ad domum infirmorum, invenit fratrem de quo viderat morientem, et retulit qui viderat super eum laudantibus Deum.

unus ex fratribus, in dormitorio ^lon e
a domibus infirmorum semivigil ^gjaceñs,
mestorum consolatricem e celo venien-
tem prospexit. Que juxta lectum egroti
stans hylari vultu talia dicere cepit: "O
"bone fili, ne paveas! Te enim cum
"celicolis gaudere oportet. Et quoniam
"tibi non fuit honerosum meum nomen
"purpureum scribere, nominis sanctum
"omen accipies et in libro viventium
"scriptus super celos mecum amodo vives.
"Surge igitur, dilectissime, et sequere me!
"Ero enim perenniter tecum ad solamen,
"que olim tecum eram, dum scribebas et
"honorabas meum celebre nomen." Tunc
imperatrix celorum Maria a terris discessit
et sibi famulantem secum deduxit.

The description in the French version of the manner in which the scribe painted Mary's name and kissed it is as follows:—

Acostume avoit a lire
sainte escripture et escrire;
le nun nostre Dame peignoit
de trois colors et escroit,
et d'or et d'azur et de blans;
de vermeillon et de safran
le nun nostre Dame peignit,
ja noire color n'i meist,
quant ere escriz, si l'auroit,
apres mout sovent lo baisoit;
en cuer, en boche et en ovre
le nun nostre Dame porte. (ll. 9—20).

III. THE VIRGIN MARY AND BISHOP ABBAS (see page 29). According to the Ethiopic text the name of the ecclesiastic who cut his hand off because of the

carnal desire which was stirred up in him through the kiss of a woman upon it, was Abbas, and he is called "Bishop of Rome" therein. But from Add. 33,956 (see WARD, *Catalogue of Romances*, vol. II. p. 674), he was called Caesarius, and he is said to have become Pope. In the *Legenda Aurea*, (ed. T. GRAESSE, Dresden and Leipzig, 1846, p. 367) the story is told of Pope Leo I., who died A.D. 461, in the following words:— Leo papa, ut in miraculis beatae virginis legitur, dum in ecclesia sanctae Mariae majoris missam celebraret, et dum fideles per ordinem communicaret et quaedam matrona manum ejus osculata fuisset, ex hoc in eum vehemens carnis tentatio insurrexit, at vir Dei in semet ipsum saevissimus ultor insurgit et eadem die manum se scandalizantem occulte penitus amputavit et a se rejecit. Interea murmur oriebatur in populo, cur summus pontifex divina more solito non celebraret. Tunc Leo ad beatam virginem se convertit et ejus providentiae totaliter se commisit. Tunc illa continuo sibi adstitit et manum illi suis sanctissimis manibus restituit et conformavit jubens, ut procederet et filio suo sacrificium immolaret. Leo igitur omni populo, quid sibi contigerit, praedicavit et manum restitutam omnibus evidenter ostendit. Probably as a result of what had happened, we read that Leo Chalcedonense concilium celebravit, solas virgines ibidem velari instituit. See also MUSSAFIA, *Studien zu den mittelalterlichen Marienlegenden*, Heft I. p. 75; and Heft II. pp. 4 and 88.

IV. THE VIRGIN MARY AND ISAAC THE MONK (see page 31). The Ethiopic text relates that the Virgin promised Isaac, a monk, to whom she shewed herself in all her beauty, that he should be with her in heaven in three days. As a parallel may be quoted the story given by WARNER from Mielot (*Miracles de Nostre Dame*, No. 66, p. xxxv) in which we are told that a child prebend offered some cake to a wooden image of the child Jesus, and that Mary told him that, as a reward, he should be with herself and her Son in Paradise in three days; the child took to his bed and died on the third day. Mary begged the boon from Christ, Who said, "Belle mere, lenfant sera dedens trois jours avecques moy et papera; car il sera couronne en mon paradis. Il ne fist pieca si bon papin." See also HEROLT, *Discipuli Promptuarium*, No. 652

V. THE VIRGIN MARY AND THE CHILD MARY (see page 33). In the Ethiopic text the Virgin is made to promise the child Mary that she shall be with her in three days because she had such a strong love for the festival of the Virgin.

The story, however, seems only to be a variant of that given by Mr. WARNER, *Miracles de Nostre Dame*, No. XXI. p. xvii, wherein the Virgin promised a girl called Muse, or Musa, that if she forsook the follies of the world she should be with her in thirty days. On the twenty-fifth day the girl fell sick, and on the thirtieth she died. For the Latin and French versions of the story see MIGNE, *Patrologiae*, tom. LXXVII, col. 348; NEUHAUS, ADGAR'S *Marienlegenden*, p. 42; WARD, *Catalogue of Romances*, vol. ii. p. 620. In the Latin text the Abbot Probus tells the story of his sister Musa.

VI. THE VIRGIN MARY AND THE PAINTER (see page 34). The Ethiopic text merely reproduces a well known legend of which several versions are known in Latin and French; see WARNER'S *Miracles*, No. LXIV, p. xxxiv; and Mr. WARD'S *Catalogue of Romances*, vol. ii. p. 628. The shorter form of the story in Latin is as follows:— *Quidam pictor diabolum cum cornibus, et caeteris membris, ut turpius poterat, et magis horribilem pinxit. Idem vero imaginem Beatae Mariae Virginis ita decentem, et ita pulchram, ut potuit, depinxit diversis coloribus. De hoc vero diabolus iratus, et invidens, festinanter accedens ad pictorem, quaesivit dicens: Cur se tam horribilem, et deformem, et Beatam Virginis Mariam tam pulchram, et decentem depingeret? Qui respondit, quod ita se res in veritate haberet, sicut facta pictura ostendit. Diabolus vero iratus pictorem ab alto, ubi depinxit imaginem B. Mariae Virginis quadam die voluit praecipitate, confregitque ligna in quibus stabat pictor, qui et casum periit: mox imago piissime Virginis pictori manum porrexit, et eum ne caderet firmiter retinuit, sicque eum a daemone custodivit.* See HEROLT, *Discipuli Promptuarium de Miraculis B. Mariae Virginis*, No. 718. (In *Discipulis Redivivus*, Augsburg, 1728, p. 897.) The longer form is as follows:— *Pictor quidam pro vitae suae merito Dominae nostrae familiaris, in partibus Flandriae fecerat sibi nomen doctae manus artificio. Hic quoque quotiescumque pingere diabolum necesse habebat, turpem turpiter sicut ars ei suggerere poterat, expressius figurabat: Cui ille in visione noctis apparuit, et cur eum sic irritaret, cum furore, et ira quaesivit. Pictor respondit bene hoc ago, quia semper te passus sum omnium, quae feci malorum incentorem, et adhuc turpium cogitationum moliris insidias, quibus emollitam animae meae demoliaris constantiam. Et Sathan graves minas intentans, monebat ut a sua laesione cessaret. Sed ille ex hoc ipso animatus est, et magis quam ante paratus suscitare Leviathan. Post-*

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se Deo et Beatae Mariae Virgini Matri ejus velle perpetuo famulari. Post vero factus est Monachus, et in bona vita de die in diem in melius proficiens, sed cum videret, quod priorem consuetudinem et devotionem ulterius facere non posset, quia rosas et flores non habebat, eo quod erat Monachus, non ei licebat floribus occupari, ne alios scandalizaret, cogitans tamen, quod quotidie centum Ave Maria diceret, et inde crinale B. Mariae faceret, sicque faciebat quotidie cum lachrymis, et puro corde. Factum est una dierum, ut pro negociis Monasterii sui (quia factus erat Abbas) viam procixam ire deberet, oblitus est sui promissi, et equum cum suis famulis ascendens per silvam magnam perrexerunt, et cum eum omnes praecessissent, et solus esset, coepit cogitare, quod illo die laudes folitas B. Virgini non solvisset. Statim descendens de equo, consuetas orationes devote persolvit. Et cum sic statet in oratione, venit quidam latro post tergum volens eum occidere, et equum suum, et alias res auferre. Et cum a tergo eo ignorante, lanceam vibraret, vidit puerum pulcherrimum de ore ipsius quasi singulas rosas recipere, et inde crinale cum centum rosis compositum sibi puer imposuit. Quod videns latro, ad pedes ejus procidit, et veniam ab eo petiit, narrans omnem rei seriem, et totius facti integram veritatem. Factusque est bonus Monachus, et vitam bonam usque ad diem mortis suae laudabiliter, et feliciter consumavit, et in pace quievit. HEROLT, *Promptuarium de Miraculis B. Mariae Virginis*, No. 704. See WARNER, *op. cit.*, No. XLV, p. xxviii; WARD, *Catalogue*, p. 668; and MUSSAFIA, *Marienslegenden*, Heft I. p. 71. There is a German version which agrees with the Ethiopic in making the Virgin herself take the roses from the lips of Zacharias; see F. H. VON DER HAGEN, *Gesammtabenteuer*, vol. iii, p. 595.

VIII. THE VIRGIN MARY AND THE BLIND GIRL (see page 50). According to the Ethiopic text Elisabeth, the daughter of Badramân and Gêrâ Anest, was cured of her blindness by a few drops of the Virgin's milk applied to her eyes. Several examples of cures effected by the Virgin's milk are mentioned in Books of Miracles, and among them may be noted the case of the monk who was cured of cancer in the lips; and of Fulbert, Bishop of Chartres, A.D. 1007—1029, who was visited on his sick-bed by the Virgin, and restored to health by three drops of her milk. See WARD, *Catalogue*, p. 637, Nos. 1 and 2.

IX. THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES (see page 55). The text of this miracle seems to be corrupt, and it is difficult to

translate. We perhaps find its equivalent or parallel in the story of the Two Brothers of Rome, who were called Peter and Stephen. The former was sent to purgatory for avarice, and the latter was "damned for wrongs done against St. Lawrence and St. Agnes"; Stephen was, however, rescued out of hell itself, and restored to life, for thirty days' penance. See WARD, *Catalogue*, p. 607; and MUSSAFIA, *Marienlegenden*, Heft I. p. 25.

X. THE VIRGIN MARY AND THE LAME MAN (see page 62). The Ethiopic text speaks of a "man in a certain country of the Franks, who had a lame foot", and this at once proclaims the European source of the miracle. Jean Mielot (ed. WARNER, *Miracles*, No. LXV. p. xxxv) tells how a man who was suffering from "mal des ardents" had his foot amputated, in despair of cure; and how, after praying in the cathedral, he fell asleep, when his foot was restored to him whole by the Virgin, so that he walked away on his two feet. The "mal des ardents", or "feu sacré", seems to have been a disease of a cancerous nature which was of terrible virulence, and the ravages of which in the north of France in 1128 and 1129 are often described by writers of the time. The name of the city in which the miracle took place is given as Viviers; see WARD, *Catalogue*, p. 619. Another miracle mentions how Robert of Joüy was turned out of the Cathedral at Soissons because of the horrible smell of his putrefying foot, and how he was cured by the Virgin. See WARD, *Catalogue*, p. 727; and GAUTIER DE COINCY, *Les Miracles de la Sainte Vierge* (ed. POQUET, Paris, 1857), coll. 177—190.

XI. THE VIRGIN MARY AND THE BISHOP WHO WAS A LEPER (see page 64). As parallels of this miracle may be mentioned the case of the leprous woman at Soissons, and of the Cistercian monk who was afflicted with "rosea gutta" in his face, both of whom were cured by the Virgin Mary by wiping away the disease with her sleeve. See WARD, *Catalogue*, p. 630, No. 23; and p. 645, No. 8; and MUSSAFIA, *Marienlegenden*, Heft I. p. 26.

XII. THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL (see page 68). This story of the abbess who was guilty of unchastity is found in many collections of Miracles of the Virgin Mary, and it seems to have been very popular. The Ethiopic text is characterized by several peculiarities, and for purposes of comparison the two oldest Latin versions of the story are here appended.

1. Fuit quaedam sanctimonialium, nomine et actione Abbatissa, strenue sancti

regiminis curam exequens, et spirituali zelo subjectam sibi congregationem ad sacri ordinis custodiam pro rigore constringens: sed quia bonorum profectus pravis animis livoris ingerit poenas, coeperunt ei Moniales pro bonis mala rependere: et pro impensa mirifici cura regiminis, odiorum studia exercere: sociavit quoque se livori earum insidiatoris antiqui semper infesta malignitas: nam ejus supplantata fraudibus, illa pia Mater cum Dapifero suo incesti crimen incurrit, et concepit: nec tamen destitit regulari rigore subjectum sibi gregem, ad observantiam ordinis coarctare, et inutiles vagandi licentias singulis denegare. Instante autem tempore partus, tam per incessum, quam per cibum a Monialium muliebri sagacitate impraegnata deprehenditur: resque singularum relatu in noticiam omnium perducitur: omnesque se in ea causam accusationis invenisse exultant, quam suis voluptatibus adversam iudicabant. Scribuntur literae accusatrices criminis deprehensi Episcopo, in cujus ille locus erat dioecesi. Imminebat, illa nesciente, Pontificis adventus, et ipsa onere suo, quod studiose celaverat, jam gravis sibimet quid ageret, ignorabat. Erat autem privata capella, ubi quotidiano usu solebat horas Beatae Virginis dulciori, quo poterat affectu, decantare, hanc ingrediens, laudes solitas devotissime persolvit. Finitis horis toto corde, et corpore se in oratione prosternens, precibus lachrymosis, ac profundis suspiriis, piissimam Dei genitricem Mariam obnixius orabat, ejus interventu, et reatus sui veniam obtinere, et horrenda opprobria imminentis sibi confusionis evadere. Inter hoc subitaneo depressa somno, in silentium commutatis clamoribus obdormivit, cui dormienti pia virgo duobus commitantibus Angelis apparuit, et moestam clementer alloquens, ait: Audivi orationem tuam, noveris me tibi a dulcissimo filio meo impetrasse, et peccati veniam, et a confusione quam times, liberationem plenissimam: tunc duobus Angelis astantibus: praecepit eam prolis onere, quo gravabatur, exonerare, et quidam eremitae in vicino posito deferre. Cui, et mandavit, ejus curam per septem annos gerere, quod et fecerunt. Denique Abbatisa evigilans, omni quo prius cruciabatur onere carere se sensit, et Deo, et liberatrici suae incessabiles gratias egit. Interim invitatus Antistes veniens, capitulum intravit, Abbatissam vocari fecit, quae ingressa, in loco sibi solito praesuli sedere festinavit, quam accedentem, Antistes opprobriis aggreditur, et injuriis fatigatam citius exire compellit, duos quoque clericos, qui divulgatum crimen explorent post eam mitti, qui accedentes, et attendentes, nullumque in ea signum uteri praegnantis deprehendentes, innocentiam ejus praesuli renunciant: sed illos

ipse pecuniis corruptos existimans, per semetipsum rei veritatem curiosus explorat, nullumque in ea criminis objecti signum inveniens, ad pedes ejus corruit, veniamque de illatis injuriis exposcit: omnibus, qui ei crimen injecerant, vehementer iratus praecepit, ut de monasterio citius exirent. Abbatisa vero eas licet malevolo animo, tamen vera dixisse perpendens: ad honorem liberatricis suae, maluit peccatum, quod fecerat, Episcopo revelare, quam criminatrices suas adversa pati permittere. Itaque coram eo se humiliter prosternit, eique omnem rei ordinem pandit. Miratur ille, et Deum in immensa gloriosae genetricis suae pietate benedicens, duos ex clericis ad eremitam pro causa pueri sollicitus inquirenda transmittit: qui euntes, et de puero sciscitantes, edocti sunt ab homine puerum ea die natum, et a duobus juvenibus ad eum paulo ante delatum, et ex parte Beatae Mariae sibi ab eis commendatum. Et revertentes, omnia Pontifici referunt. Laetus igitur, puerum, ut Mater Dei praeceperat, cum homine Dei septem annis nutriendum permisit, quem post in sui curam susceptum ad literas posuit, ac religione, et scientia clarum educavit. Ipso quoque tandem in Domino requiescente in Episcopatu ei successit, et Beatae Dei genetricis Mariae gloriam vita et verbis magnifice praedicavit. VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. cap. 86, p. 252.

2. Item aliud fidelium narratione comparatum est, quod quaedam abbatisa, beate Virgini devote serviens, sub arta custodia servabat sibi subditas moniales, licencias inutiles negans; ex qua causa eis est odio habita. Cum autem, eis procurantibus, esset impregnata et seducta, facti penitens et graviter dolens, non cessabat eas arte custodire et beatam Virginem rogare. Appropinquante partu et utero intumesciente, accusatur episcopo suo, qui descendit ad factum inquirendum. Cum autem in mane esset facienda inquisicio, tota nocte se contulit ad rogandam beatam Virginem, facta prius cum lacrimis confessione. Apparuit ei dormienti beata Virgo, dicens ejus preces a filio suo exauditas pro venia obtinenda et confusione vitanda, et dixit duobus angelis, qui eam comitabantur, ut eam liberarent ab onere pueri et eum cuidam incluso vicino deportarent alendum ex parte ipsius, monens eam ut de cetero sibi caveret et invigilaret in custodia suâ et suarum. Que evigilans invenit se ab omni onere et dolore liberatam. In mane in capitulo accusatur: negat se esse pregnantem; inquiritur: invenitur vacua et sana et integra; quod noscens episcopus, prostravit se ad pedes ejus, veniam petens pro illatis injuriis et conviciis et imposito crimine, volens de abbacia emittere omnes qui eam

infamaverant. Illa autem hoc non ferens, apertam episcopo veritatem fatetur, et invenit per inclusum quod duo juvenes ei puerum deportaverant ex parte beate Marie alendum usque ad septennium. Episcopus autem, pueri curam agens, instrui eum fecit et imbui litteris et moribus, et cum instructum reliquit suū in episcopatu successorem et egregium beate Marie predicatorem. ÉTIENNE DE BOURBON (ed. Lecoy de la Marche), *Anecdotes Historiques*, p. 114. See also WRIGHT, *Latin Stories*, No. XXXVIII. p. 38; and HEROLT, *Promptuarium*, No. 659, p. 866. For French versions see WARNER, *Miracles*, No. LXX; and GAUTIER DE COINCY (ed. MÉON) *Nouveau Recueil de Fabliaux*, tom. II. p. 314; for an old English version see SMALL, *English Metrical Homilies*, 1862, p. 164; and compare WARD, *Catalogue*, p. 626; and MUSSAFIA, *Marienlegenden*, Heft I. p. 29.

XIII. THE VIRGIN MARY AND THE THIEF (see page 85). The story given in the Ethiopic text is clearly a version of the well-known legend of Ebbo, or Elbo, the thief who was sustained on the gallows for two days by the Virgin Mary. A common Latin version¹ is as follows:— Fuit latro quidam nomine Elbo; cum multociens res alienas raperet, unde et suos miserrime pasceret, sanctam Dei genitricem venerabatur ex corde, et etiam dum ad latrocinandum pergeret, exorando eam devotissime salutabat. Cum ergo quadam vice ad latrocinandum pergeret, exorando ipsam, deprehenditur atque sine ulla miseratione suspenditur. Cumque elevatus de terra perbidium penderet, ecce in illo iduo beata Virgo suis manibus ipsum vivum et illaesum sustentavit. Illi vero qui illum suspenderant, cum ad ipsum redissent, et eum vultu hilari nihil mali patientem vidissent, dum guttur ejus transfigere volent, beata Virgo non permisit, sed manus suas gutturi anteposuit. Cognoscentes igitur illi quod gloriosa Virgo auxiliaretur ei, valde mirati dimiserunt eum. Qui abiens, factus est monachus, atque Deo et gloriosae ejus genetrici servivit devotissime omnibus diebus vitae suae. See WRIGHT, *Latin Stories*, No. CIX. p. 98.

The narrative of ÉTIENNE DE BOURBON (ed. Lecoy de la Marche, p. 103) is shorter, and contains variations; it reads:— Item legitur quod quidam fur habebat boni quod vigiliis beate Marie in pane et aqua jejunabat, et, cum iret furari, semper

¹ A tolerably full account of this miracle is given by VINCENT DE BEAUVAIS, *Hist. Spec.*, Lib. VII. cap. 116, p. 264.

Ave, Maria dicebat, rogans eam ne dimitteret eum mori in peccato illo. Cum autem captus suspenderetur, per triduum pependit, nec potuit mori. Cum autem vocaret transeuntes ut advocarent ei sacerdotem, adveniente eo et preposito cum aliis, removetur a patibulo, dicens quod virgo pulcherrima sustentaverat eum per pedes per triduum; promittens emendacionem, liber dimittitur. Still another Latin version is found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 5, p. 592), which reads:—Erat quidam fur, qui saepe latrocinia exercebat, sed beatam Mariam plurimum in devotione habebat et eam crebrius salutabat. Quadam igitur vice fur quaedam rapiens capitur et suspendio adjudicatur. Cum autem suspenderetur, continuo beata virgo ei affuit et suspensum tribus diebus, ut sibi videbatur, suis manibus sustentavit ita, quod nullam laesionem persensit. Illi vero, qui eum suspenderunt, casu inde transeuntes cum viventem et vultu hilari reppererunt et arbitantes, quod non bene fuisset laqueo adstrictus, gladio ipsum jugulare volebant, sed beata Maria ferentium gladio manum opponebat et illi sibi nil nocere poterant. Cognoscentes ergo referente illo, quod beata Maria sic eum juvabat, mirantes eum deposuerunt et amore virginis abire liberum dimiserunt. Qui abiens monasterium intravit et, quoad vixit, in servitio Dei genitricis permansit. See also WARD, *Catalogue*, p. 606; and MUSSAFIA, *Marienlegenden*, Heft I. p. 24.

XIV. THE VIRGIN MARY AND PHILEMON, THE SON OF EUPHEMIA, WHO BECAME A ROBBER (see page 88). A Latin version of this story will be found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 4, p. 591), but in it the mother is made to go to the church, to seize the Virgin's Child, and to carry Him home and lock Him up, having wrapped Him in a clean linen cloth, as a hostage for the safety of her son. To the Virgin the distracted mother says, "Igitur, sicut filius 'meus mihi ablatus est, sic et ego filium tuum tibi auferam et obsidem pro filio 'meo in custodiam ponam". Thus saying, Propius accessit et imaginem pueri, quam virgo in gremio bajulabat, auferens domum abiit accipiensque imaginem pueri ipsam in linteo mundissimo involvit et in archa recondens ipsam cum clave diligentius obfirmavit, bonum obsidem pro filio suo habere gaudens et ipsum diligenter custodiens. Et ecce sequenti nocte beata virgo juveni apparuit et januam carceris aperiens, inde ut exeat, praecepit eique dixit: matri tuae, fili dices, ut meum reddat filium, ex quo reddidi sibi suum. Qui exiens ad matrem venit et, qualiter beata virgo eum liberaverit, enarravit. Illa autem plurimum exsultans imaginem

pueri accepit et ad ecclesiam vadens beatæ Mariæ reddidit filium dicens: gratias vobis, domina, refero, quia mihi meum unicum filium reddidistis, et nunc vobis filium vestrum reddo, quia meum me recepisse profiteor.

XV. THE VIRGIN MARY AND THE WOMAN WHO BROUGHT FORTH A CHILD IN THE SEA (see page 91). The Ethiopic text follows the old Latin versions in attributing the miracle to the Virgin, and not to Saint Michael; the event is said to have happened when a number of pilgrims were on their way to the shrine of Mont St. Michel, and when Hildebert I. was the Abbot, A.D. 1011. See WARNER, *Miracles*, No. XXX. p. xxi; WARD, *Catalogue*, p. 602; and MUSSAFIA, *Marienslegenden*, Heft I. p. 26. The two oldest Latin versions read thus:—

I. In loco qui dicitur Tumba est Ecclesia sancti Michaelis Archangeli honorifice constructa, qui locus oceano cinctus, ipsius aestu terribilis est propter accessum et recessum maris advenientibus omnibus: et limina sancti Michaelis Archangeli petere desiderantibus, bis in die sinum praetendit, non autem ut caetera maria gradatim, verum praecipiti cursu, ac terrifico sonitu accurrens saepe interceptit iter agentes. Quadam igitur festivitate ipsius Archangeli, turbis ad ejus limina properantibus, ecce jam in medio arenae positis (erat autem inter eos mulier quaedam paupercula vicino portu omnino jam gravida) sonitus terribilis maris subito intonuit, et cunctis praepeti cursu amentium more fugientibus, illa mulier sola remansit: usu etiam pedum prae nimio dolore, et terrore, atque labore destituta (irruerant enim in eam dolores subiti), clamabat cum eiulatu, miserabiliter auxilium petens, sed unusquisque seipsum tueri cupiens, audire dissimulabat. Igitur humano deficiente auxilio, recurrit ad divinum: Deum lachrymabili voce invocans, et ejus genitricem Mariam, sanctumque Archangelum Michaellem. Populus quoque omnis ad hoc spectaculum consistens manus ad sidera tendens, Dei et Matris ejus auxilium flebiliter invocabat. Universis ergo Christi auxilium implorantibus advenit pia Dei genetrix, et ut ipsi mulieri videbatur, manica super eam projecta: ita intactam a terrisono impetu maris reddidit, ut nec minima etiam gutta totius abyssi vestimenta illius contingeret. Ibi vero quasi in tutissimo habitaculo posita, filium peperit, sine timore ullo permanens, donec iterum mare fluctus suos in se retrahens liberum iter eundi mulieri praeberet. Itaque cum puero ad littus venit, et quae sola in mari relictæ erat, exiens jam non sola, miraculi spectaculum omni populo praebeuit. See VINCENT DE BEAUVAIS, *Spec. Hist.* Lib. VII. Cap. 84, p. 252; and HEROLT, *Promptuarium*, p. 854.

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quaenam esset, respondit: Ego sum MARIA Mater Christi. Quod audiens, et pro-cidens ad pedes ejus, ipsam tenere cupiens illa caelos ascendit.

XVII. THE VIRGIN MARY AND NICODEMUS (see page 137). This story as given in the Ethiopic text agrees substantially with the versions which are known to exist in Latin (*Legenda Aurea*, ed. GRAESSE, cap. LI. No. 4, p. 221), French (see WARNER, *Miracles*, No. VII. p. x), and English (see SMALL, *English Metrical Homilies*, p. 160). According to one narrator the monk was a "Chancelier de Chartres", and according to another he was a wealthy knight who became a monk of Cîteaux; see WARD, *Catalogue*, p. 605; and JEHAN LE MARCHANT (ed. DUPLESSIS), *Miracles de Notre-Dame de Chartres*, Chartres, 1855, p. 184. The Latin version reads:—

Miles quidam dives ac nobilis saeculo abrenuntiavit et ordinem Cister-ciensium introivit et quia litteras nesciebat, erubescens monachi tam nobilem personam inter laicos deputari dederunt ei magistrum, si forte modicum addiscere posset et sub hac occasione inter monachos permaneret. Sed cum diu cum magistro fuisset et nihil omnino praeter haec duo vocabula: ave Maria, discere potuisset, haec tam avide retinuit, ut quocumque deambulet, quidquid ageret, ea incessanter ruminaret. Tandem moritur et in cimiterio cum aliis fratribus sepelitur, et ecce super ejus tumulum speciosum excrescit lilium et quodlibet folium: ave Maria litteris aureis habebat inscriptum. Currentes omnes ad tam grande spectaculum terram de tumulo effoderunt et radicem lilii de ore defuncto procedere reppererunt. Intellexerunt ergo, quanta devotione illa duo verba dixerat, quem dominus tanti honore prodigii illustravit.

From the facts set forth above it is quite clear that a large proportion of the Ethiopian Miracles of the Virgin Mary printed in this volume are derived from Western sources, and a comparison of the Latin versions with the Ethiopic texts will shew that, as a whole, the general sense of the narratives has been well preserved. Proper names have suffered at the hands of the Arabic and Ethiopian translators, but this, after all, is only what is to be expected.

Among the selection of miracles here given are many which have no special characteristics, and which might as well have been written in the south of Europe as in Western Asia, or in North-east Africa, and for these numerous parallels might be found. Miracles in which the Virgin Mary gives food and clothing to

the poor, both clergy and laity, or heals the sick, or mends a broken bone, or restores sight to the blind, or sets a prisoner free, or appears to the dying and supports and comforts them, are common in all Christian countries, and the only things in connexion with them which vary are the time, place, and circumstances. In the Collection before us, however, are a number which can hardly have been written anywhere outside Egypt or Ethiopia, or Syria. Thus the story of the two women who were robbed of their food on their way to Jerusalem (see page 39) is consistent with what is known of the condition of Syria in early times; the story of the Khalîfa of Athribis and the monk (see page 96) is Egyptian in every particular; the story of the Cannibal of Kemer (see page 83) is one which could only be written, at least in its present form, in a barbarous country, bordering on the Sûdân; and the story of the two dyers (see page 60) is such a true picture of Muhammadan trickery that it can hardly have been written in Europe. The story of the wounded Greek (see page 48) is one of considerable interest, for it introduces the use of a magical figure made of wax. It seems that a Greek was wounded in the eye by an arrow, and that because his friends could not carry him to the shrine of the Virgin, they carried a wax figure in his stead. The wax figure was, of course, made to resemble the Greek, and a dart was stuck in one eye; the Virgin drew the dart from the eye of the wax figure, and immediately the eye of the Greek, who was some considerable distance away, became sound and well. The story of the Monk and his skull-cap (see page 75) is of course the product of some monastery; but it is hard to account for that of the Virgin and the thirsty dog (see page 95). In the story of the Virgin Mary and the three Arabs (see page 40) we have, probably, a reminiscence of the stories in which the Virgin appears to those who are in danger on the sea¹, and brings them safely to land. For the story of the removal of a monastery from its old site to that of the bank of a stream² (see page 44), and that of the three poor sisters (see page 52), I have been able to find neither parallel nor equivalent.

¹ Compare HEROLT, *Promptuarium*, No. 674, p. 877; and No. 675, p. 878. See also my *History of the Blessed Virgin Mary*, p. 153 (translation).

² The reader should note that the word Jericho is a mistranslation for "stream", or "river", (the Ethiopic አባካ; = the Syriac ܐܒܝܚܐ), and for "Jericho" should read "stream" everywhere in the miracle.

An examination of the group of Ethiopic miracles of the Virgin Mary here given proves that the examples were chosen unsystematically, and that the chief object of the scribe was to put before the reader a selection which would fairly well illustrate all the principal varieties of miracles. The moral tone of all the miracles save one is very high, and their contents appeal to the best instincts and emotions of men and women; but it is as hard to see what useful purpose is served by repeating the story of the Unchaste Abbess of Mount Carmel (see page 68), as it is to understand how the scandalous story of the Provost of Aqualeia¹ and the Monk could ever have been incorporated into a collection of miracles. The editor of the group would probably quiet his scruples by thinking that narratives of human depravity which also displayed the saving power of God, and His longsuffering towards the erring, could not be out of place in works of the kind. The matter of the credibility of the miracles is one which need not concern us, for the measure of acceptance given to them must always have depended upon the education and constitution of the readers. It is interesting to note that most of the miracles, of which versions can be found in Latin and other texts, are of very respectable antiquity, and that in some cases they are as old as the VIIth or VIIIth century. An excellent example of this class is the story of the alb which the Virgin gave to one of her chosen followers. According to one version the recipient was Saint Bonet, Bishop of Auvergne, A.D. 689—699, but according to another it was Hildefonsus of Toledo², who died A.D. 783.

Throughout the Miracles the Virgin Mary is called the "two-fold Virgin", but nowhere in them is the title explained. It may be that the Ethiopians attributed to Mary a two-fold nature, one human and one divine, and that they, in consequence, ascribed to her a two-fold virginity. Or the appellation may refer to her own virginity and to that of her mother, who conceived her immaculately. At the end of most of the miracle a five-lined verse of poetry is added in which reference is made to the exalted character of the descent of the Virgin Mary, and a prayer is added on behalf of the man or woman who paid the scribe to copy the book. These verses are substantially the same in all manuscripts, and

¹ See WARNER, *Miracles de Nostre Dame*, p. 76.

² The name Teltelyâ (see p. 20) is probably a corruption of Toledo.

thus it is clear that at an early period they became an integral portion of collections of miracles. Among the epithets applied to the Virgin are, "Book of the Law and Covenant", the "Shining East", "Morning", "Sweet-tasting vine-cluster", "Life of the sick", "Fountain of help", "Bloom of every flower", "Queen of heaven"; "Sanctuary of the Law", "Evangelist", "Abode of the Paraclete", "Ark of God", "Pearl", "Flower of I annâ", "Covenant of God", "Covenant of mercy", "Shining bow in the cloud", "Zion of God", "Ark of the Law", "Pillar of cloud", "Ark and Two Tables of stone of the New Covenant", etc.

Of the miscellaneous compositions added in the Lady Meux MSS. Nos. 2 and 3 the vision of Archbishop Theophilus, or Philotheus (see page 114), is the most noteworthy. In it the Virgin appears to the Archbishop in the church at Kuëskuâm and relates to him a tolerably full account of the birth of Christ, and of her wanderings through Egypt with the Child. This apocryphal work is one of many which are attributed to Theophilus, and it is interesting because it contains a number of details of the Infancy which are not to be found in the ordinary Apocryphal Gospels. It appears to have been written several centuries after the greater number of the miracles here given, and to have been intended to supply pious but credulous readers with stories about events in the life of Christ which were of a devotional rather than historical character. The Ethiopic text seems to have been made from an Arabic version, which was probably not older than the XIIth century. The two versions of the "Transitus" or "Assumption of the Virgin" (see pp. 15, 145) also seem to have been translated from the Arabic, and in many details they resemble the Syriac version¹. The "Covenant of Christ with the Virgin" (see page 19), and the narrative of the five sorrows of Mary are attributed to Dexius, who may be identified with Bishop Bonet or Hildensius, and may be early works. The Latin version printed by HEROLT (*Promptuarium*, p. 860) is useful for purposes of comparison, and I append it here. It reads:— Quidam sanctus Pater in spiritu audivit Jesum Christum quaerentem a Matre misericordiae: qui fuissent dolores sui majores in mundo? Et illa: quinque fuerunt majores caeteris. Primus cum Simeon te occidendum prophetavit: Secundus fuit, cum te perdidisti per triduum: Tertius, cum te ligatum audivi: Quartus,

¹ See my *History of the Blessed Virgin Mary*, p. 114 ff. (translation).

cum te Crucifixum vidi: Quintus, cum te vidi poni in sepulchro. Cui Christus ait: Qui me ad primum tuum dolorem cum uno *Pater noster* et *Ave, Maria* salutaverit, dabo ei cognitionem, et contributionem peccatorum. Si ad secundum idem fecerit, dabo ei remissionem omnium peccatorum. Si ad tertium idem fecerit, virtutes quas per peccatum perdidit, dabo. Et ad quartum dabo ei donum gratiae, et cibabo eum ante mortem Corpore meo. Si ad quintum, apparebo eo in monte, et recipiam eum in vitam aeternam.

THE HISTORY OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

The manuscript which contains this remarkable work is, apparently, unique, and is of considerable interest both artistically and linguistically. The work itself is of an unusual character, and its origin is difficult to trace. Much of the information contained in it is derived from the well-known Apocryphal Gospels which deal with the birth and history of the Virgin and Child, but there is much in it which is peculiar to itself. The composition is divided into seven sections, which were intended to be read one each day for a week, but no directions are given as to the week which is to be chosen for the purpose. The first section¹ mentions the parentage of Hannâ, or Saint Anne, who was of noble birth, and whose mother's name was Faustina², and describes her good works; she fed and clothed the poor, and made garments of byssus and purple for her husband. In it we are told that the Virgin Mary was the offspring of the union of the seed which had been deposited in Adam when he was created by God, and had passed from body to body until it entered into that of Joachim, and of the spirit of life, which descended from heaven in the form of a white bird, and took up

¹ I. e., that which was to be read on Monday.

² Compare *Acta SS.*, July XXVI. (July, Tom. VI. p. 215). "Anna, Stolonis (alii Stollanum "appellant) et Emerentianae filia, ex Bethleem, desponsata est Joachim a Nazareth, qui et vixerunt", etc.

its abode in the body of Hannâ. In the second section Hannâ is declared to be more highly esteemed than precious stones, and her joy at the birth of Mary is described; her answers to the Jews, who treated Hannâ with contempt, are also given, and in a final paragraph her last illness and her death, which took place on November 7, are mentioned. In the third section we find an encomium on Hannâ, and a description of the grief of the Virgin Mary. In the fourth section are a hymn of praise to Hannâ and an account of her genealogy. According to this her father was called Mâtât, and was the son of Levi, the son of Mêlkâ, of the tribe of Judah. He had three daughters, who were called Mary, Sophia, and Hannâ, and these married and became the mothers of Salome, who was with the Virgin at the birth of Christ, Elizabeth, the mother of John the Baptist, and the Lady Mary respectively. These statements are followed by a version of the story of Hannâ's barrenness which seems to be based on the *Protevangelium* of James. In the fifth section we find an allusion to the five and a half days mentioned in the Book of Adam and Eve, a short account of the childhood of Mary, and the narrative of the vision of a certain holy man who saw Joachim and Hannâ standing before the throne of God, and entreating Him to shew mercy unto those who should celebrate their festival upon earth. In the sixth section the writer discusses the birth of the Virgin Mary once more, and in the seventh section and its preface are beatifications of Joachim and Hannâ, a miracle of Hannâ, a series of Salutations (*Aves*) to Hannâ, a miracle of Hannâ, and a miracle of Christ. Throughout the work Hannâ is assumed to have married once only, and to have had only one child — the Virgin Mary.¹

¹ According to some writers Mary was born when Hannâ was thirty-six years old and Joachim forty-five years old; after the death of Joachim she married Cleophas, and after the death of Cleophas she married Salome. The whole subject is discussed in the *Acta SS.* for July, tom. VI., p. 216ff.

MAGICAL PRAYERS.

The Magical Prayers translated in the following pages belong to a class of Ethiopian literature of which little has been published, and they illustrate an interesting phase in the history of Christian religious belief in Ethiopia. They are written upon long, narrow strips of parchment sewn together, and were rolled up tightly and fastened by a parchment string to some part of the body, usually the arm or the neck; the greasy condition of many of them proves that they were worn next to the skin. A few were placed in skin or metal cases which were worn outside the dress as ornaments; sometimes the cases were fastened up, the amulet being thus placed out of the reach of the wearer, and sometimes they were left open so that he or she might take out the parchment and read from it when in trouble or difficulty. The Ethiopians, in common with all Eastern nations, always attached great importance to the possession of amulets, and they believed that devils and fiends were powerless to harm them as long as they wore them on their persons; their acceptance of Christianity in the early centuries of our era in nowise affected this belief. Outwardly they became Christians, and they built churches, and read the Christian Scriptures, and adopted Christian ceremonies and institutions, and proclaimed Christ to be the Son of God. Inwardly, however, they retained their belief in the power of evil spirits, and they never succeeded in freeing themselves from the fear of the attacks which the demons of the mountains, and the deserts, and the forests, and the earth, and the sea, and the sky, were able to make upon them. Only in one way could they successfully resist them, and that was by making devil fight against devil, and fiend against fiend. To resist one devil a man must obtain the protection of another who had greater power; and to control or to avoid the attacks of a legion of devils, he must obtain influence with their prince. Such influence could best be obtained by knowing the names of the princes of darkness, and to such knowledge great importance was attached. The Ethiopians also believed that if a man's name perished he could have neither lot nor portion in the world to come; hence all amulets contain the names of men and women who sought to place themselves under the protection of supernatural beings. A man must be, so to

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seven to the seven souls of man. Magical prayers are usually directed against the influence of the evil spirits which were, and are, believed to cause sickness and disease, and although it is not possible to identify all the diseases enumerated it is clear that they are those which are commonly met with in Egypt, Ethiopia, and North-East Africa to this day. Skin diseases caused by dirt and want of sufficient and proper nourishment, internal diseases caused by drinking polluted water and eating insufficiently cooked food, fever of various kinds, ague, rheumatism, cholera, epilepsy, ophthalmia, worms, fistula, and diseases of the pulmonary organs are among the most common afflictions met with, and women always pray fervently against miscarriage and barrenness.

It is not clear by what means hostile supernatural beings were believed to effect their sinister ends in human beings, but it seems that they did so by merely looking upon the man, woman, or child who came in their way. Each sickness or disease was personified, and given a name, and the Ethiopian seems to have thought that when he was suffering from any ailment his pains arose from the actual presence of the personification of the disease in his body. To prevent the entrance of any such into his body was his chief aim and care, and he spared no pains in avoiding places where the demons of sickness were supposed to dwell. Mountains, deserts, woods, forests, caves, holes in the ground, ruins, old houses, and the like were supposed to be the favourite haunts of demons, and special care was thought to be necessary in latrines. In these last demons were thought to lurk waiting their opportunity to pass into the uncovered bodies of those who came there. When once a demon had entered the body he could only be expelled by means of the name, or presence, of a being of greater power. Magical names were thought to be efficacious in warding off the attacks of wild animals and reptiles, for these creatures were also held to be personifications of demons of evil. But besides demons and wild animals the magical powers of the people of certain nations had to be guarded against, and as a result we find in amulets prayers which are directed against the sorceries and spells of the Indians, Egyptians, Arabs, Greeks, Ethiopians, etc. In short, the world, according to the Ethiopian's ideas, must have been filled with hostile beings, both material and immaterial, who were ever on the watch to do him an injury.

The amulet written for Za-Walda Hawâryât contains six sections. The

first describes the conversation between Solomon and the children of Kedar, and contains a prayer directed against the sword, dagger, epilepsy and kindred diseases, wild animals and reptiles, and the spells of sorcerers of different nations. The second contains a prayer against the "spell of the bear and of noxious beasts", and the spells of the magicians and sorcerers who work evil by means of the juices of certain plants and instruments of various kinds. The third contains a prayer against the lion, panther, hyaena, and wolf, and refers to the four beasts which support the throne of God. The fourth contains a prayer against liars, slanderers, calumniators, and enemies of every kind, and those who would oppose the owner of the amulet in judgment. The fifth contains a prayer against terror or fright of every kind, and refers to the "seventy-seven lamps which were given to Enoch"; and the sixth declares that the man who wears this amulet on his breast shall be delivered from the spear of any who would attack him.

The amulet written for Sebhat Le'ab contains nine sections. In the first reference is made to Enoch and Elijah; in the second the three and a half years' famine which Elijah brought upon the earth is mentioned; and in the third Nabal, the fool, who opposed David, and Uzza, who dared to look into the ark, are alluded to. The owner of the amulet prays that as God worked for the Patriarchs, and delivered them, even so He will deliver him from out of his troubles. The fourth section is a prayer directed against wounding by "spear, sword, bow, naphtha, stick, or stone". The fifth section records the magical names which God gave to Moses, and contains a prayer that He will cause the owner of the amulet to find favour in the sight of kings and governors, and that his words may be sweet like honey and sugar, and [savoury like] salt. The sixth section is a prayer directed against words of calumny, and the seventh is a prayer that the owner of the amulet may be delivered from Bâryâ and Bûdâ, the princes of sorcerers and of those who work magic, by the might of the piercing Word of God, and by the sharp sword of Michael, and by the names of Jesus Christ, the Son of God. The eighth section contains a remarkable list of magical names, and the ninth is a concluding prayer for deliverance from the disease caused by worms, and a fourfold address to a being called Nâzer.

The amulet written for Shalâsê Tezâzû introduces us to an entirely different class of magical prayers, and the text may probably be more correctly described

as a litany. It begins by mentioning the Names of the Three Persons of the Trinity, and then describes what follows as a prayer against the tongue of Bâryâ, and against the "tongues of men, both of those who are kinsfolk and those who are strangers", and against fever, rheumatism, and other diseases. The addresses are made to Christ under the name of Tamâ, and a number of events in His life are enumerated, such as His proceeding from the Father, His existence before all worlds, His two-fold birth, His flight to Dabra Kuëskuâm near Thebes, His circumcision, His appearance in the Temple, His living in the house of Joseph for thirty years, His baptism, fasting, and temptation, His weeping at the grave of Lazarus, His humility, His Body and Blood, His priesthood, His buffeting, scourging, and crown of thorns, His sweat, His trial before Caiaphas and Pontius Pilate, His agony, cross, and crucifixion, His bearing of the cross, His pierced hands and feet, His mouth which drank wormwood and gall, His death, His descent into the place whereunto the "souls of Adam and Abel went down", His dead body, His grave, and His Resurrection. The amulet concludes with a prayer for deliverance from "the tongue of kinsfolk and of strangers".

TRANSLATIONS.

I. The Magical Prayers which were written for Za-Walda Hawâryât¹ and Tasfâ Mâryâm are found in a manuscript in the possession of the Rev. R. W. FAWKES. This document consists of three narrow strips of parchment measuring together 6 ft. 2 in. by 3½ in. The handwriting is bold and usually fairly good, and the manuscript probably belongs to the first half of the XVIIIth century. At the top is a Coptic cross, the arms of which are ornamented with scroll work; in the middle is a rectangular design which is divided into nine sections and enclosed within borders; at the end, which tapers somewhat, are two crosses with

¹ Besides this and the following name we have mentioned lower down Walatta Gabriel, who is described as "Baratâvit".

human eyes. All four ornaments are painted in red, yellow, and black. The texts read:—

1. In the Name of the Father, and the Son, and the Holy Ghost, One God. [These are] the Names of our God (*or* Lord) which will deliver [a man, *or* the wearer of the roll] from the sword, and from the knife (*or* razor) which is brighter than the lightning(?). [These are] the Name of God and the hidden Names which He spake unto Solomon concerning the 'Akuëyâsât and the children of Kêdâr, who are workers in metal, and He declared them unto him so that he might bind them in fetters and carry them off. And by means of the three names he bound them in fetters, and destroyed their power, and brought them low. Then Solomon said unto them, "Declare ye unto me [the source of] your power, and "by what means ye devour the flesh of men, and draw the soul out [from the "body]; and paralyse the hearts of men, and change a soul from one form into "another; tell me, I pray you, what are the magical arts [whereby] ye [do these "things?]" And they said unto him, "We have no magical arts whatsoever". Then Solomon said [unto them], "By Dayâbâwî, and by Nabalbâlâwî, and by Mabrak "Dâdâ, and by Kêrbêdâdâ, the hidden Names of God, declare ye unto me what "are your magical arts, and what is your power, and by what means ye devour "the flesh of men, and by what means ye drink the blood of the 'Akuëyâsât and "of the children of Kêdâr who are workers in metal and eaters of filth." [And they said unto him, "We have no magical arts whatsoever"]". Then Solomon spake unto them, and poured out curses upon them, saying, "By Darkâs, and by "Zarkâ[s], and by Dakâs, and by Admâs, the [hidden] Names of God, shall ye be "accursed, and your power shall be destroyed. And by 'Êêfham His Name, and by "'Alfâhamsa, and by Lêkâs, and by B'alfâs Za'aênâwôs, His hidden Names, shall "ye be accursed." And by Yôszâ, and by 'Alfâzâ, and by Hêzâ, and this Thy Name, he bound in fetters the 'Akuëyâsât who devour human flesh without first slaying [the men]. Now at that time, which was the seventh, the 'Akuëyâsât held converse with Solomon, and they said unto him, "We devour human flesh "without first killing [the men], and we drink [their] blood without [pouring it into] "a cup, and we drive out unborn children from women, for we are able to look "inside their wombs, and we make men and women to appear in other forms, "and we stir up enmity between man and wife." Thus did they speak unto

Solomon at that time. Then Solomon said, "Deliver me, O Lord, from infirmities, and from every thing [like unto them], and from epilepsy and from the diseases which are like unto them, and from wrath and anger, and from what resembleth them; and from the hyaena, and from the panther, and from the tiger, and from the dragon, and from the serpent, and from snakes, and from the scorpion, and from scorpions, and from creatures which are like unto them; and from *sahak*, and *kal'ar*, and from what resembleth them. Let the heavens look upon them [in anger], and the earth spurn them, and the ark smite them, and the dust scatter them, for what they do by magical arts, and let the earth quake and swallow up those who make themselves masters of their sorceries". O loose the spell of the man of Guôndar and Lastâ. O loose the spell of the Amṭarâ and Wagrâ. O loose the spell of Dâmô and Dâmôt. O loose the spell of Ararâ and Wayrât. O loose the spell of Dâba'â and Ṣagû'â. O loose the spell of Manbaratâ and Gar'altâ. O loose the spell of Hentâlô and Ṣalâlô. O loose the spell from Thy servant Za-Walda Hawâryât! [Here follows the rectangular design enclosed within borders].

2. In the Name of the Father, and the Son, and the Holy Ghost, One God. O loose the spell of the bear and of the noxious beast. O loose the spell of the Gâla, and the Negro, and the Bălăwă and the 'Agăwă. O loose the spell of the Xîrê and Tegre. O loose the spell of Kuēhyan and Walkâyat. O loose the spell of Dâbtarâ and Fakûrâ. O loose the spell of 'Aṣbî and Xîn'apê. O loose the spell of Xîrkûxa. O loose the spell of Gôrabît (*or* Sârabît). O loose the spell of 'Agamê and 'Agû'êda. O loose the spell of Harâmât and Warâhôt. O loose the spell of 'Ėglâ and Yabân. O loose the spell of Gûlâmâkâd. O loose the spell of Sara'ê and Sam'â. O loose the spell of Sarâvê and Hamâxên. O loose the spell of India and Kêtânyâ (*or* Bêtânyâ). O loose the spell of Ethiopia and Malakî. O loose the spell of the sorcerer and sorceress and the [doer of their] work. O loose the spell of Afraje and Sëryâ. O loose the spell of the Arab, and Egyptian, and Greek. O loose the spell of the devils and fiends. O loose the spell of the Ḥasîrân and the Nawihân. O loose the spell of the Ṣâlimân (i. e., the black) and the Ḥawihân. O loose the spells of all those who perform cures, and the spells of every kind which are cast by means of the plants *maṣleḥuat*, and *'ar'ar*, and *tëkûr kalb*, and *tëkûr xinbarâ*, and *tëkûr gabas*, and the spells

of those who work magic by means of instruments of various kinds outside and inside, and let not healing be performed by means of any of these things upon Thine handmaiden, Tasfâ Mâryâm.

3. In [the Name of] God the Father. Fire! In [the Name of] God the Son. Fire! In [the Name of] God the Holy Ghost. Fire! I have sealed you, and I have bound you, O lion, and panther, and hyaena, and wolf, and jackal, and vulture, both openly and in secret. O 'Adnâêl! O 'Âûdûêl! O invisible throne of God, the Most High! O Strength of the four and twenty priests of heaven! O ye four beasts which bear up His throne: the throne of the Most High, ye [four beasts] who bear up the throne of the Most High upon their bodies, one having the face of a lion, and another the face of an eagle, and another the face of a man, and another the face of an ox! By these names I . . . you that ye neither devour, nor bite, nor rend the possessions of your servants Za-Walda Hawâryât and Tasfâ Mâryâm, by the command of the Father, and the Son, and the Holy Ghost. [Here follows the design of a cross with human eyes].

4. In the Name of the Father, and the Son, and the Holy Spirit, One God. The [above] names shall enable a man to guard himself against evil men, and liars, and calumniators, and men of wrath, and the hand of him that would attack him, and the feet of those who would rush upon him by means of magical powers. Let not those who would speak against this man words of hostility, or words of magical power, or those who would beat him with a rod, and with bitter words, draw nigh unto him at any time whatsoever, and let them not approach me, and let them not slay either the soul or the body of me, Thy servant, Za-Walda Hawâryât. And deliver me from the man of incantations and sorcery, and set me at the head of the people, and grant graciously that they may not set themselves in opposition to me in the time of judgment, and deliver me from the attack of the enemy, and from hostile folk, and from him that lieth in wait to despoil me on the highway, and let them not draw nigh unto Za-Walda Hawâryât, [and] Walatta' Gabriel "Baratâwît".

5. The terror of the destroyer, the terror of the destroyer, the terror of the destroyer, the terror of the lynx (*or* bear), the terror of the lion, the terror of the

* This name appears to have been added to the MS. by a later hand.

panther, the terròr of him that maketh afraid, the terror of him that striketh terror, the terror of the dragon, the terror of the king, the terror of the bishop, the terror of the governors, the terror of Yârêd, and [the terror of] their soul, may the judges and the magistrates set under my feet, and may they bow down in homage [unto me]. As the seventy-seven lamps of heaven were given unto Enoch, the son of Yared, even so give Thou unto me love, and rectitude, and grace of voice (*or* speech) unto Thy servant Za-Walda Hawâryât. [Here follows the design of a second cross with human eyes.]

6. In the Name of the Father, and the Son, and the Holy Ghost, One God. «Our soul is escaped as a bird out of the snare of the fowlers': the snare is «broken, and we are escaped. Our help is in the name of the Lord [Who made «heaven and earth]». If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. Even so deliver me, Thy servant, Za-Walda Hawâryât.

II. The Magical Prayers that were written for Sebhat Le'ab are found in Brit. Mus. MS. 18, 996, which consists of two narrow strips of parchment measuring together 5 ft. 4¼ in. by 2¾ in. The handwriting is fairly good, and the document probably belongs to the XVIIIth century. At the top is a rude figure of Saint Michael, who holds a drawn sword in his right hand and a dagger in his left; the handle of each weapon terminates in a cross. In the middle is a cross-shaped object with pendent ornaments, and where one portion rests on the other are the two eyes and nose of a human face; at the end of the document is a cross. The text is full of words to the meaning of which I have no clue,

¹ Psalm cxxiv. 7, 8.

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like the Sun and like the Moon before kings and governors. Let my speech be sweet like honey and sugar, and [seasonable like] salt, and especially in the city of the Nagâxi Sea. O Germâged, Germâged, Germâsyô, who makest to be afraid and who makest to be in terror, by the voice of wrath which goeth forth from Israel into my spirit, let the devils tremble, and fall down, and be driven away from thy servant Sebhat Le'ab. O thou of the thousand names which are like unto the name of Christ, grant thou graciously unto me the desire of my mind when tribulation seizeth me as I stand before kings. Ra'eslâya, Salalâya, Kôlalâya, as ye did stablish the heavens, even so do ye make weak kings and governors, and male and female, so that they may love me and may set me like rings upon their fingers and like seals upon their arms. O Akder, and Akder, and Terterâs who....., who descend from the land of the aether, as ye shewed yourselves loving unto the names of all those [who love you], even so let be regarded lovingly by kings and governors the name of me, thy servant Sebhat Le'ab. O Nemderôs, Kemderôs, Guôgûsh, who make to go out the heart of kings, close up [as] with a key the heart of my enemy, and may the.... of his way be blotted out. Safôlkael Emmanuel are thy names. [Here follows a figure in the form of a cross.]

6. By the might of these thy names let me fetter the tongues of mine enemies which speak, and let them not declare words of calumny, without love and peace, concerning thy servant Sebhat Le'ab. O Barhânâel, let thy light enshroud me like a shadow and stablish it in the heart of me thy servant Sebhat Le'ab. O Xarbûr Dôr, who didst make the heart of Moses to be enlightened, even so do thou lighten the eyes of the heart of me thy servant.

7. [In] the Name of God the Father. [In] the Name of God the Son. [In] the Name of [God] the Holy Spirit. Abyater, Tâ'âs, Ozyâ[s], and Melikîyâs, Ak-sâfer. [In] the name of Harâxên, Harâxûn, Harâfeker, Taṭajîn, Zahajûn, Heflemâêl. In the name of Dôr, Alâdôr, Nât, Dânat, Rôdôs, Tâ'âs, Absâter of hosts, Hefrerwâk, Hefrerwâk, Hefrerwâk. By these names, and by thy piercing word, and by the sharp sword of Michael may be cursed . . . ; by these names and by Thy Word, Jesus Christ, the Son of the Living God, and the Son of Mary the Virgin, and by the sword of Michael may the unclean spirit be driven away and cut down. And wheresoever this prayer may come may it drive out and expel Bûdâ

and Bâryâ from the man whom they have seized, and may it set free the servant of God, Sebhat Le'ab, from the [evil] work of man and from magic.

8. Alfâ, Alfâ, Alfâ! Get thee out! And when thou hast gone out thou shalt not return, saith God, and the memorial of thy name shall perish for ever and for ever. Amen. Yâkua, and Yâkî. O Thou Bûdâ, and thou Bâryâ! Thou Gânên, and thou Satan, and thou Pêrâ, and thou Nadâd, who take upon yourselves multitudes of forms! O Ahyâ Xîrâhyâ Yamrâêl, thou mighty one, God Almighty, Adonai, the Holy One, Thou Holy Spirit, Xuhalâ, the son of One, Balofham, Bamyôn, I speak unto you. Iyâel, extinguisheth the fire of the Lord God. Ērûhal, Ērûhal, Ērûhal, Samtâel, Pelmâel, Yaxakût, Gadên, Pillar of light, garment of light, shine brightly before the face of the mighty one, the foe of Bâryâ, Pelmâ, and shew me the power and awe of the king of glory, Pêmâ. Let him neither appear unto nor touch the soul of thy servant Sebhat Le'ab. [Here follows a cross.]

9. In the Name of the Father, and the Son, and the Holy Ghost, One God. Nâzer, Nâzer, Nâzer, Nâzer, four [times] Azerzer. These are the magical [names] of healing which shall be performed for Thy servant Sebhat Le'ab. Admetêrôs, Gâyastô, Batu'ag! Let deliverance from the disease caused by worms be given to Thy servant Sebhat Le'ab.

III. The Magical Prayers that were written for Gabra Shelâsê Tezâzû are found in Brit. Mus. Oriental 4,716, which consists of two long, narrow strips of parchment measuring together 4 ft. 7½ in. by 2¾ in. The handwriting is peculiar, and, though apparently plain, is difficult to make out in many places; the document probably belongs to the last half of the XVIIIth century. At the top are two human figures, one being probably that of a bishop, and the other a member of the laity; they are painted in red, brown, black, and yellow colours. In the middle is another painted scene in which a priest is addressing a cock-headed demon or deity. The text, which is addressed to a being called Tamâ, reads:—

In the Name of the Father, and of the Son, and of the Holy Spirit, One God. A prayer against the tongue, and the tongue of Bâryâ, and of men — both those who are kinsfolk and those who are strangers — [and against] fever, and rheu-

matism, and inflammation of the lungs, and bowels, and diarrhoea, and dysentery, and cholera. Behold, I take refuge in the exaltation of thy name, and in thy pre-eminence which was in the beginning, [and is expressed by] the letter *aléph*, so that Thou mayest deliver me, O Christ, from the insurrection of the tongue and mouth, for the tongue slew the company of the martyrs in thousands; one word of calumny is mightier than the sharpest sword. [Deliver me, O] TAMÂ, by Thy going forth from the company of the Father and His Son, and by Thy state of being which was before all worlds. And moreover, I would that Thou didst deliver me, O Christ, from the ambush (*or* wiles) of the tongue, the persecutor of Daniel, whom Thou didst deliver from Nebuchadnezzar, the wicked one, when the people were moved and cast him into the blazing fire. O TAMÂ, by Thy bodily form which sprang from the seed of the fathers who succeeded each other, and from the Holy Spirit, and which was more beautiful than the forms of the children of men who are beautiful, deliver Thou me, O Christ God, the Son of His substance, from the unjust tongue, which consumeth injustice for its food, for the tongue slayeth and maketh alive. O TAMÂ, by Thy two-fold birth, the one being of the Father, and divine, and the other of man, [I entreat Thee], O Christ, Thou God Who art alive and not dead, to deliver me from the tongue of man and from mine own tongue, for death is strong and cruel. O TAMÂ, because Thou wast wrapped in poor and miserable swaddling-bands, and again, because Thou didst lie in the stall whilst the ox looked on, deliver me, O Christ, from littleness of the tongue; for there is another worm to me through speech, and let not terror at the cutting down of great trees overwhelm me, for it is the axe. O TAMÂ, by Thy persecution, and by Thy rapid flight to Dabra Kuěškuâm during the slaughter of the children of [Thy] native country; deliver me, O Christ, from the service(?) of the tongue, by which alone we can be free, for I have lived(?) fifty years without turning aside therefrom. O TAMÂ, by Thy circumcision, and by Thy standing naked before the people at Thy circumcision, [which took place] on the eighth day after Thy birth, give me counsel, O Christ, and deliver me from the that I may flee from the tongue, for it terrifieth me greatly, and the whale which is joined therewith will thrust me forth. O TAMÂ, by Thy coming into the house of the sanctuary forty days after Thy birth, and Thy standing up before Thy true Father, deliver me, O Christ from the calumny of the tongue,

which is outward, for the tongue of man slayeth O TAMÂ, by Thy return to the country of Nazareth from the land of Egypt, and by Thy rearing, and by Thy receiving of abundant rebukes in the house which was built by Joseph for a space of forty (sic) years, graciously deliver me, O Christ, from the evil tongue which slandereth its neighbour in secret and not openly. O TAMÂ, by Thy baptism, and by the voice of the Father, and by the Holy Spirit which descended upon Thy head from heaven, deliver me, O Christ, and save me wholly from the tongue of the men who outwardly speak words of peace, but whose hearts are full of guile. O TAMÂ, by Thy fasting, and by Thy temptation in the desert for forty days — for Thou hast taught me to fast, and hast been with me for these fifty years — deliver me from the rising up of the feeble tongue which breaketh the bones, and kindleth a fire which will burn for a hundred years. O TAMÂ, by Thy journeyings when Thou wast in the world, and by Thine appearance as preacher of the Gospel for three years before Thy death, deliver me, O Christ, from the tongue of the man who listeneth with deceit, being openly a friend, but from whom there cometh envy, for a viper is better than he. O TAMÂ, by Thy weeping, and by the tears which were on Thy face at the death of Thy beloved Lazarus in the presence of his companions who mourned him, deliver me, O Christ, from the tongue of the man who is of no account, and from the mouth of Pharaoh, the devourer of the lowermost fire of Egypt, even as Thou didst deliver Jacob in the sea. O TAMÂ, by Thine exceedingly great humility when Thou didst wash alike the feet of Judas, the tare, and those of Peter, the wheat; O King of kings, Christ, Whose throne is in the heavens, purify me with Thy silver from the dross of the tongue of the evil man by means of the fire of repentance and not by water. O TAMÂ, by the bread of Thy body, and by the cup of Thy vivifying blood which Thou didst give unto Thy disciples on the first feast of unleavened bread, O Melchisedek Christ, Priest of the priesthood, take tithe [of me] being the son of Abraham and Levi, and deliver me from a false tongue [Here follows the second picture.] Deliver from the tongue of the man of Bâryâ and . . . thy servant Gabra Shelâsê Tězâzû. O TAMÂ, by the smiting of Thy face, and by the blows upon Thy head which was enclosed with thorns, and by the unclean spittle which the Jews spat upon Thee, deliver me, O Christ, from this generation, and illumine my body and my spirit with Thy

light when I see the habitation which Thou hast received. O TAMÂ, by the sweat of Thy face which fell in drops like blood by reason of Thine exceedingly earnest prayer and worship in the hidden place in the desert, deliver me from the tongue which overthroweth, for the labour of the cross is mightier than all pain. O TAMÂ, by Thy being seized and bound, and by the coming out of men after Thee by night with knives and staves — now Thou wast alone and poor — deliver Thou me from the tongue which killeth souls, for it cometh upon me suddenly, and wageth war against me. O TAMÂ, by Thy going to Caiaphas and Hannâ, and again from Caiaphas [unto] the judge, for men came unto Thee by night with lamps, and torches, and lanterns, deliver me, O Christ, by Thy brotherly arms from the tongue of the man of savage heart and haughty mind. O TAMÂ, by Thy standing up before Pontius Pilate, and by Thy coming outside when they dressed Thee in a tunic, deliver me, O Christ, from the tongue of the wicked for to his tongue was an evil reward, and Judas, the senseless man, became terror-stricken, and he hanged himself with a rope, and died. O TAMÂ, by Thy back, and by Thy patient endurance of the scourging when Thou wast wholly shrouded in great and severe tribulation, deliver me, O Christ, my Father, Who didst beget me without carnal intercourse, and grant unto me the gift of sonship, as long as the tongue can speak, for through Thee there shall be in the heavens a covering [for me]. O TAMÂ, by Thine abundant suffering, and by Thy prolonged agony deliver me, O Christ, from the sharp point of the tongue, and deliver me, O Thou who didst stand like a slave before Pilate the Greek, and didst bear the punishment with which thieves are punished. O TAMÂ, by Thy cross, and by Thy crucifixion, O Thou Who wast nailed between the two thieves, deliver me, O Christ, from the combat of Diabolos, and from his hosts, and from the counsel of the tongue of Caiaphas — now he was the high priest — and may the years of my body [not] come under his time of power. O TAMÂ, by Thy hands, and by the nails of death by which they were pierced, O fruit of the tree of error, a man in the place of that which was plucked by Eve, feed me, O Christ, with the tree of life for which I hope. The softness of speech in the heat of the sun drieth up; let not the speech of error which must be cut down go forth from me. O TAMÂ, by Thy feet whereon Thou didst walk about with the cross and the sharp nails to which the Jews fixed Thee, deliver me, O Christ, from the calumny of the

tongue especially, O Thou Who didst go to Golgotha bearing the heavy cross, and didst take upon Thyself the form of a servant, although Thou wast the Son [of God]. O TAMÂ, by Thy mother who was inflamed with the heat of tenderness for Thee when Thou wast on the cross, and who went with John unto the foot thereof, bring me out, O Christ, from the place of temptation and from the pit which children [of men] have dug for the tongue. O TAMÂ, by Thy mouth which drank wormwood and gall, and also by Thy tongue, for Thou hast taught me the wisdom of seven years when Thou wast on the cross, deliver me, O Christ, and defend me from the cursed tongue of a child who hateth [his] father. O TAMÂ, by the departure of Thy soul [from the body], and by Thy descent unto the place whereto the souls of Adam and Abel went down, even unto the sea of fire, lead me, O Christ, and guide me as Thou didst guide the ark of Noah unto Mount Kědû (Kardô?), and direct me and bring me into a safe haven; for the sea of fire seetheth and the waves thereof are boiling. O TAMÂ, by Thy violent death, the death of the wood of the cross, through the greatness of the unwonted hatred for Thee of [the Jews], who stirred themselves up against the Man because He was good, and were moved on behalf of another (i. e., Barabbas), deliver me, O Christ, from the who are kinsfolk, for their tongues are coals, and their words flames of fire. O TAMÂ, by Thy dead body, and by the bringing down of the same from the cross by the men of Thy religion, the Gospel, Jesus Christ, Whom the Highest delivered by [His] arms, deliver me, and save me from the tongue of the mighty man, for it is a sharp knife, and not a member of the body. O TAMÂ, by Thy grave, which was the grave of a stranger and of a sojourner like unto that of Thy fathers, and was not like that of David, the royal son, deliver me, O Christ, from the evil tongue of the man that is like unto a man who hath a serpent within him, for Satan is a helper of him that is his son and heir. O TAMÂ, by Thy Resurrection, when the world shook by reason of Thy light, and the guardians of the sepulchres were terrified, and the dead bodies rose up, deliver, O Christ, the people of the world from the tongue. Unto Thee it belongeth to kiss him that slew Thee. Who is the man of the peace of Judas? O deliver from the tongue of kinsfolk and of stranger Thy servant Gabra Shalâsê Tezâzû.

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of MARY Adam and Eve were made, and Adam called his wife "Life" because he knew that MARY would go forth from his loins and from the womb of his wife. What book can contain the [story of the] majesty of MARY? For the sake of MARY the whole world was made. And if everything [concerning MARY] were to be written down the world would not be able to contain it. What ear could listen unto it? What tongue could declare it? What voice could declaim it? What brain could comprehend it? And what mind could [Col. 3] think it out and understand it? Nevertheless we will declare a little thereof unto you, in proportion as our Lady MARY shall shew compassion unto us.

Now MARY was declared from Adam unto Abraham, and from Abraham unto Moses, and from Moses unto David, the son of Jesse; and our Lady MARY appeared under many forms. The generation of our Lady, the holy Virgin MARY, sprang from the house of David the king, and from the house of Aaron the priest, with reference to her mother; and the name of her father was *Îyâkêm*¹ (Joachim), and the name of her who gave birth unto our Queen MARY was Hannâ. Unto whom hath the power to comprehend her state of virginity been given? The angels were unable to comprehend the state of virginity, for they transgressed through the lust of the flesh, and they went down to the earth in days of old.² Who is like unto our Lady MARY [Col. 4] who

¹ Compare *Ἐν ταῖς ἱστορίας τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ ἦν Ἰωακείμ*: see TISCHENDORF, *Evangelia Apocrypha*, Leipzig, 1876, p. 1.

² This seems to be an allusion to Genesis vi. 2:—"the sons of God saw the daughters of men "that they were fair; and they took them wives of all which they chose." In the Book of Adam and Eve (Malan's translation, p. 137), the "sons of God" are identified with the children of Seth, and the "daughters of men" with the descendants of Cain. The sons of Seth were warned by Enoch not to leave the holy mountain whereon they lived, but they rose up against him, and refused to hearken unto his words, and went down to the plain. "And when they looked at the daughters of Cain, at their beautiful figure, and "at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was "kindled in them. Then Satan made them look most beautiful before the sons of Seth, as he also made "the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so the daughters of Cain "lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until "they committed abomination with them."

was the place of abode of the Father? And who is like unto our Lady MARY who became the habitation of the Son? And who is like unto our Lady MARY who became a house for the Holy Spirit? Can any man abide without sin? Nay, for no man hath carried fire [without being burned], and there is no one who hath not committed sin except our Lady MARY. Our Lady MARY is more pure than the angels. Our Lady MARY is greater than all the generations of women. The mind of our Lady MARY is wholly the mind of God. The character of our Lady MARY is the character of God. Our Lady MARY beckoned unto God with her purity. Our Lady MARY gave birth unto God with her virginity. Our Lady MARY became [Col. 5] a dwelling of joy unto God. Our Lady MARY spake by the Prophets. Our Lady MARY preached by the Apostles. Our Lady MARY giveth praise with the mouth of all creation. Honour ye our Lady MARY, O children of this church, for our Lady MARY is the redemption for sinners, and our Lady MARY giveth gracious gifts unto those who minister unto her with good service. Put your confidence in our Lady MARY with all your hearts, and have no doubt whatsoever but that it is she who bringeth you salvation. And prostrate ye yourselves before her image (*or* picture); for whosoever boweth not down before her his name shall be blotted out of existence, and the memorial of his name shall be unknown, and the angels [Col. 6] of heaven shall say, "Amen".

THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 3 (B).

[B fol. 2*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY
SPIRIT, ONE GOD.

Here beginneth the book which shall be read before [the priests] recite the Miracles of our Lady MARY, that is to say, the Book of Rules that came forth from the throne of Mark the Apostle out of the Church of Mu'allakah¹ of Maṣr (i. e., Cairo) where the teachers, the honourable Archbishops who were the orthodox treasurers of the Mysteries, laid it up. Our Lady, the holy Virgin Mary, declared these rules unto them [at intervals] during a long period of time; unto some of them she spake in dreams, unto others she spake in visions, and unto others she spake openly. Now these men were Abbâ Abraham, and Abbâ Mark, and Abbâ Matthew, and they were the workers of wonderful things; and the story of their words was written down in the Book of the Miracles of our Lady, the holy Virgin [B fol. 2*a*. 2] MARY, [telling] how she spake unto them, and how she wrought for them wonderful deeds and miracles. And this Book of their Rules was translated from the Arabic into the Gě'ez, [the language of] the country of Ethiopia, in the days of John, the Archbishop of Alexandria, and in the days of our Archbishops Abbâ Michael and Abbâ Gabriel,² and the Bishop Abbâ John, when they went forth

¹ I. e., the famous church dedicated to the Virgin, more commonly known as "El-Mu'allakah," or the "hanging", from the fact that it is suspended between two bastions, and must be entered by a staircase. The church was probably founded in the VIth century of our era. "It is a double-aisled church, and as such is remarkable in having no transepts" (BUTLER, *Coptic Churches*, vol. I. p. 208). In the list of the Churches of Cairo given by Ibn Dûkmâḡ (ed. Vollers, Cairo, 1893, p. I. v) the position of this church is thus described:—

(الكنيسة المعلقة) هذه الكنيسة داخل مصر بباب القصر وهو قصر الروم المعروف بقصر الشمع في علو بابه

² Michael and Gabriel were contemporaries, the former having been ordained in 1454. On the death of Michael he was succeeded by Gabriel; both were buried in Dabra Arārā. See GUIDI, *Le Liste dei Metropolitani d'Abissinia*, Rome, 1899, p. 9.

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day, the stablishing of the lamp; [B fol. 2*b*. 2] on the third day of Tâhshâsh, her advent into the sanctuary (i. e., the Temple at Jerusalem); on the twenty-first day of the same month, and on the twenty-second day, [they] celebrate the commemoration of Bishop Dexius—now when he was keeping the festival on this day [the Lady Mary] gave him apparel which had not been made by the hand of man, and a throne whereon no other man had ever sat; on the twenty-eighth day of Tâhshâsh, which is the festival *Gênâ*, and on the twenty-ninth day, her giving birth to our Redeemer; on the twenty-first day of Têr, her death; on the sixteenth day of Yakâtît, her gift of the “Kîdâna Měhrêt”,¹ and on the twenty-first day of this month her commemoration is also celebrated; on the twenty-first day of Magâbît, and on the twenty-ninth day also, her Conception of our Redeemer; on the twenty-first day of Mîyâzyâ and on the first day of Genbôt, her birth (now there are some who say that her birth took place on the tenth day of Maskarram, but we say what is certain about it, even as our Patriarchs have taught us).

And on the twenty-first of this [B fol. 3*a*. 1] month the people shall be gathered together in the land of Egypt, in the church which is called Dabra Maṭmâḵ, and they shall be gathered together from the East, and from the West, from the South, and from the North, and from every country whatsoever. And they shall encamp in booths, and in tents, and in tabernacles, and in companies, and they shall celebrate the festival of the Virgin from the twenty-fifth day unto the twenty-ninth(?) day with great honour, and joy, and gladness, and jubilation unceasingly for five days, together with the angels, and the martyrs, and the righteous, and those who make intercession. And the Christians shall see her openly, and they shall celebrate a festival with gladness, and honour, and joy on the twenty-first, twenty-second, twenty-third, and twenty-fourth days [of the

¹ I. e., the “Covenant of Mercy”; see within, Chapter I.

month. And they shall celebrate] a great festival on the twenty-fifth day because her Son planted dry rods and made them to become trees [B fol. 3*a*. 2]; and on the eighth day of the month Sanê because her Son made water to flow from the rock and healed those who were sick; and on the twentieth day of this month because the Apostles were assembled, and her Son came down to build her house; and on the twenty-first day [to commemorate] the sanctification of her house; and also on the twenty-first day of the month Hamlê. Now all the festivals of our Lady MARY are thirty-two in number.

And they shall honour these days of festival like the first day of the week (Sunday), and the people shall do no work of any kind whatsoever in them, from year to year and for ever as far as these festivals of our Lady, the holy Virgin Mary, are concerned. And those who do not come on every first day of the week to church to hear the Miracles of the Virgin, the Patriarchs whose names we have already mentioned above shall anathematize them whether they be male or whether they be female, except in such cases as when they are prevented from coming by sickness, or by some serious cause, or by some physical infirmity [B fol. 3*b*. 1], or some piece of work which preventeth a man from coming to church. Now every one who shall hear the reading of the Book of the Miracles of the Virgin, our Lady MARY the God-bearer shall bless, whether they be men or whether they be women, on these festivals of our Lady Mary. And on every first day of the week both men and women shall be gathered together in the church, and after the conclusion of the song of peace they shall put off their ornaments, that is, their ornaments of gold and silver, from their hands, and from their fingers, and from their necks, and from their ears, and from their heads; but the women must have their heads shorn even as Paul said.¹ And it is meet for them to compose their minds to listen unto the

¹ See 1. Corinthians xi. 6. Saint Paul's words are:—"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

[reading of the] Miracles of our holy Lady, the Virgin MARY; and there shall be great silence [B fol. 3*b*. 2] and no man shall speak. Whosoever is strong shall stand up to listen, and whosoever is weak shall sit down. And before they read the Miracles of our Lady MARY the Patriarch shall bless [the people]; and if there be no Patriarch there, the Metropolitan shall bless [them]; and if there be no Metropolitan there, the Bishop shall bless [them]; and if there be no Bishop there, the priest who is of the highest rank shall bless [them], on the East, and on the West, on the South, and on the North.

Then shall the Bishop or priest set the crown upon his head, and prostrate himself three times before the ark; and he shall offer up incense, and he shall cense [the place] three times, saying, "Glory and honour be unto the Holy Trinity, the Father, and the Son, and the Holy Spirit, henceforth and for ever and ever! Amen." And he shall go to the Image of our Lady MARY, the God-bearer, and he shall cense [it] [B fol. 4*a*. 1] three times, and shall say, "Rejoice, O thou that art full of grace, God is with thee! Blessed art thou among women, and blessed is the fruit of thy womb. Do thou make supplication and intercede with thy beloved Son, so that He may pardon unto us our sins." And if there be a Metropolitan there he shall then cense [the place] three times, and after him all the priests, according to their grades, shall do [likewise], until all those who have been appointed priests shall have finished the censuring. And after this they shall read the Book of the Miracles of our Lady three at a time; those who know the Book shall each read three of the miracles from [the Book of] the Miracles of our Lady MARY, but those who are not able to read the Book in its integrity shall each read one of the lesser miracles, so that the blessing of the Virgin may not be destroyed. And during the reading three priests shall burn incense without ceasing; one towards the ark, and one towards the Image of our Lady MARY, and one towards the reader of the miracle [B fol. 4*a*. 2].

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[Then shall they] say thrice, "Salutation unto MARY the Queen, the true
 "vine, on which, although it hath never been cultivated, thou shalt find
 "blessed fruit. The Son of God in truth came and became man from
 "her, and she gave birth unto Him and He hath saved us and hath par-
 "doned unto us our sins. Thou hast found grace, O Virgin. Many shall
 "hold converse concerning thy honour, for the Word of the Father came
 "and took upon Himself human nature from thee; Hallelujah! Come ye
 "and look upon this Bride, this Woman who is adorned, the mother of
 "the Lamb, who is enveloped in such great glory, even as saith the son
 "of thunder, John the pure virgin, who cried out, saying, 'He hath made
 "this bride to shine exceedingly, yea, [B fol. 5*a*. 1] more than the star of
 "the morning'. This is the New Zion, the city of our God, wherein
 "dwelleth the joy [of] all the holy prophets."

"Rejoice thou, O MARY, in the pleasure of its passover"; and thou
 shalt recite this passage unto the end thereof in the tone [called] *'Azel*.
 Then shall they read the Miracles of our Lady, the holy Virgin MARY,
 who gave birth to God, each man [reading] three at a time. And after
 the reading of the Miracles they shall all sing a hymn together, and shall
 say thus:—"Blessings be upon this our Lady, the holy MARY, who gave
 "birth to our Salvation! Hallelujah! Hallelujah! Hallelujah! upon all of
 "us, the people [here]. Unto Thy Cross, O Lord, we will ascribe glory;
 "Hallelujah! Hallelujah! Hallelujah! Salutation unto thee, O John, the
 "son of thunder (Boanerges). Salutation unto thee, O John, who didst
 "write the Apocalypse. Salutation unto thee, O John Theologos. Salut-
 "ation unto thee, O John, the beloved of the Lord. [B fol. 5*a*. 2] Salut-
 "ation unto thee, O John, the virgin. Salutation unto thee, O John the
 "Evangelist. Salutation unto thee, O John, who didst lie in the bosom
 "of God. Salutation unto you, O Peter, and Paul, and James, and John,
 "and Andrew, and Matthew, and Philip, and Bartholomew, and Thomas,
 "and James the son of Alphaeus, and Thaddeus, and Nathaniel, and

“Matthias, and Luke, and Mark, and James the Bishop. Bless ye us,
“your children by the command of the Spirit.

“Salutation unto thee, MARY, thou Door of the East, which brought
“forth the Light. Salutation unto thee, thou Vine of Eskêdêrê. Salutation
“unto thee, thou Splendour that can be seen. Salutation unto thee, O
“thou that art ornamented with rays of light(?). Salutation unto thee, for
“thou hast given birth unto the Creator. Salutation unto thee, thou Rod
“of Aaron which bore fruit. Salutation unto thee whom we worship with
“a psalm. Let each one read [B fol. 5*b*. 1] the Book of thy Miracles in
“peace! Bless thou us!

[The text which follows (see page 5, l. 16—p. 6, l. 8) the above in the manuscript B is similar to that which forms the Introduction to the manuscript A; it contains a few variants, as will be seen from a perusal of it, but they are not sufficiently important to make it necessary to give a rendering of the whole section here. It will be noticed that king Takla Haymânôt and his queen Abâla Dengel are mentioned; this king is, no doubt, the second of the name, who reigned from A. D. 1769 to A. D. 1777.]

THE ADDRESS OF THE READER OF THE MIRACLES OF THE BLESSED VIRGIN MARY TO THE CONGREGATION.

Hear, O ye my fathers, and my brethren, and my sisters, who are in this church hoping to hear the Miracles of our Lady, the holy Virgin, the two-fold MARY, who gave birth unto God, and let those who are upon high seats come down, and do ye who are seated rise and stand up; and gird about you your apparel [B fol. 6*b*. 2], let down coverings of your heads and [put off from] you your ornaments. Have ye not heard that it is said, “If a man be able to offer up an offering [let him do so], and

“if he cannot, let him hearken unto the Miracles of the Lady of us all, “MARY, who gave birth unto God, and it shall be unto him for an offering; and our Lady shall love him that listeneth thereunto, and she will “bless quickly him that prayeth and listeneth with all his heart.” Do ye then stand up and make yourselves worthy to receive your reward for ever and ever. Amen.

Salutation unto thee, O my Lady MARY, thou Mother of our Lord Jesus Christ! When the Book of thy Miracles is being read overshadow [us] with thy wings. Whatsoever words thereof we hear make thou to put forth roots, and make the stalk and branches to grow up, and make them to bring forth fruit thirtyfold, and sixtyfold, and an hundredfold. And daily do thou make intercession on our behalf, and according to the power which hath been given [B fol. 7*a*. 1] unto thee by the Father and the Son and the Holy Spirit make thou our sins to be lightly esteemed. Depart not thou from us in this world, and in that which is to come let not our soul separate itself from thy soul, for ever and ever! Amen.

O my Lady, thou Mother of salvation, Mother of light, Mother of incense, Mother of offering, Mother of fire, thou only Mother, Mother of the King, Mother of Christ the Messiah, O Mother divine and awe-inspiring through the compassion of thy Son, look thou [favourably] upon our supplication, and be thou graciously pleased with our entreaties, and by thy prayer do thou cool the wrath of thy Son! Amen. May the Jews who are doomed to perdition and whose name exciteth to wrath go down and have their habitation in the lowermost depths of the place of judgment! Amen. May the wicked Jews who wish not [to hear] thy name and who deny thy virginity be mown down by the sword of Michael, may they be burnt in the torment of fire, and may they descend and have their habitation [B fol. 7*a*. 2] in the lowermost depths of the place of judgment! Amen. May the lying Jews who hold thy virginity in abomination be fettered and bound in chains of fire, and may they dwell [in the lowermost

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“MARY, for through thee have been broken the fetters of the monster which
“causeth suffering, and which God did cast into judgment. Rejoice, O
“my Lady MARY, thou holy land, whereunto God came riding upon a
“cloud of light and entered into thee. Rejoice, O my Lady MARY, from
“whom God, Who maketh His saints to rest, appeared. Rejoice, O my
“Lady MARY, in whom God was well pleased, and from whom it was
“[ordained] before the world that the Word should be born of thee, the
“Word Whom, together with His Father and the [B fol. 8*a*. 1] Holy
“Spirit, we adore. Rejoice, O my Lady MARY, the Mother of Him
“Whose Apostle I am. Rejoice, O my Lady MARY, on whose virginity
“Him to Whom thou didst give birth set a seal after He had been born,
“and whose virginity was not destroyed.”

Salutation unto thee, O my Lady MARY, who didst give birth to
God without the foundation of thy womb being rent asunder. Salutation
unto thee, O my Lady MARY, who didst give birth to the Word without
the seal of thy virginity being opened and changed, and who art called
Mother through the birth of our holy Redeemer. Salutation unto thee,
O my Lady MARY, for thou hast found grace, and God is with thee.
Entreat thou and make intercession with thy beloved Son that He may
pardon unto us our sins.

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[A fol 75*a*. 1] IN THE NAME OF THE FATHER AND THE SON
AND THE HOLY SPIRIT, ONE GOD.

On the sixteenth day of the month Yakâtit¹ there shall be celebrated the commemoration of our holy Lady, the Virgin twofold MARY, who gave birth to God, because she received therein the Covenant of Mercy from her Son, our Redeemer Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor and needy, even if it be a cup of cold water only, [shall receive his reward.]

Now when the Son of this holy woman MARY [A fol. 75*a*. 2], whose pure flesh He had taken upon Himself, went up into heaven, He sat on the right hand of His Father, having fulfilled all the Law, and taken upon Himself human nature, but without sin, and gained dominion over the pains of the Cross by His good pleasure and will which He exercised for our redemption. And He left his mother MARY in the house of John His disciple, whom He loved, and whom He committed unto her protection, saying, "Behold thy son", and to that disciple also He said, "Behold thy mother"; and our Lady Mary dwelt [there], and she was wont to go unto the grave of her Son, that is to say, to Golgotha, [A fol. 75*b*. 1] to pray there. And it came to pass that when the Jews saw her they were filled with wrath and jealousy, and they wished to stone her, but God made her to disappear from their sight. Then they took counsel together and appointed guards over His grave, so that she might not be able to come and pray there again; but she ceased not to

¹ I. e., February 10.

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go there each day. Now the guards never saw her, for the mantle of the glory of her Son made her to be invisible, and angels came unto her at all times to minister unto her, and her Son, our Lord Jesus Christ, watched over her [A fol. 75*b*. 2] continually, and fulfilled for her all her desires. And after this He made her to ascend into heaven, and He shewed her the place where the righteous rest and where dwell Abraham, Isaac, and Jacob, and the spirits of all the fathers who had died from Adam until Christ(?) received her. And they bowed down before her and said, "Glory be unto God Who hath created thee for us, flesh of "our flesh, and bone of our bone; in thee we have found redemption, and "thou hast become the gate of life [leading] from destruction through the "Incarnation of the Son of God of thee" [A fol. 76*a*. 1]. Then the angels transported her and brought her unto her beloved Son [Who was seated upon] His throne; and flames of fire covered Him round about on the right hand and on the left. Then our Lord took her hand, and He kissed her mouth and said unto her, "Hast thou come, O My Mother?" Then He made her to ascend His glorious throne and He made her to sit [there] with Him, and He told her the story of the joy and gladness which eye had never seen, and ear had never heard, and the heart of man had never imagined, that He had prepared for her. And below the throne she saw David [A fol. 76*a*. 2]. her father, the king of Israel, together with all the company of the Prophets, and the angels, and the souls of the righteous were standing round about them, and he was singing psalms to his harp and saying, "Hearken, O my daughter, see, and "incline thine ear, forget thy people in thy father's house, for the King "hath desired thy beauty, and He is thy Lord."

And again the angels set her so that she might see the place of judgment, and they brought her unto the place which was the boundary of the darkness that had been prepared for Satan and his angels, and for all those who walked in his ways [A fol. 76*b*. 1]. Then our Lady MARY

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said, "Woe is me! Who could announce unto the children of men that "they would come here?" And an angel said unto her, "Fear thou not, "O Mary, God is with thee. He is with thee, and with those who [shall "come] after thee". Then the angels bore her along and brought her back to the [former] place, and straightway our Lady Mary sat down, being exceedingly sorrowful for all the sinners. And inasmuch as that day was the sixteenth day of the month Yakâtît, she stood up at the place of the skull (i. e., Golgotha), and [A fol. 76 *b.* 2] she made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Almighty "Thy Father, and by Thy Name Christ, and by the Paraclete Thy Spirit, "and by my womb which bore Thee, Whom earth is not able to bear, "and Whom even the angels are not able to approach, for nine months "and five days; I adjure Thee, O my Son, by Thy going forth from "me, without pain, and by Thy birth; I adjure Thee by my breasts "which gave Thee suck, and by my lips which kissed Thee, and by my "arms which embraced Thee, and by my feet [A fol. 77 *a.* 1] which walk- "ed about with Thee; I adjure Thee by the cradle wherein Thou didst "lie, and by the swaddling bands wherein Thou wast swathed; O my "Son, my beloved one, I entreat and make supplication unto Thee that "Thou mayest hearken unto the voice of my petition, and mayest come "unto me, and mayest fulfil everything which is in my heart."

And it came to pass that when our Lady, the holy Virgin MARY, the mother of the Light, had thus spoken, our Lord and Redeemer Jesus Christ came down, and with Him and round about Him were thousands of thousands and tens of thousands of thousands of angels. And He said [A fol. 77 *a.* 2] unto her, "What shall I do for thee, O Mary My mother? "And what wish is it that thou desirest that I shall fulfil for thee?" Then our Lady, the holy Virgin MARY, made answer unto her beloved Son, and said unto Him, "O my Son, my beloved One, my Lord and my "Redeemer, my Hope and my Refuge, my trust is in Thee. In Thee

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“have I my strength, and in Thy safe place do Thou protect me; Thou
 “art He Whom I remember always. And now, hearken Thou unto my
 “prayer and unto my entreaty, and incline Thine ear unto the words of
 “my mouth. I who speak unto Thee am Thy mother MARY, and I am
 “Thine handmaiden [A fol. 77 *b.* 1]. Whosoever shall celebrate the festival
 “of my commemoration, or shall build a church in my name, or shall
 “clothe the naked, or shall visit the sick, or shall feed the hungry, or shall
 “give to drink him that is thirsty, or shall comfort him that is sorrowful,
 “or shall make to rejoice him that is sorrowful, or shall write a book of
 “my praises, or shall meditate upon the hymns to me on [the day of] my
 “festival, reward Thou him, O Lord, with a good reward from Thyself
 “the which eye hath not seen, nor ear hath heard of, nor mind of man hath
 “conceived. I beseech Thee, and I make supplication unto Thee, O Lord,
 “on behalf of all those who shall believe on me, and do Thou make them
 “to be free from Sheol [A fol. 77 *b.* 2]; and remember Thou him that is
 “an hungered, and him that is athirst, and all the trials which came upon
 “me with Thee”. And our Lord Jesus Christ answered and said unto
 her, “It shall be even as thou sayest, and I will fulfil for thee all thy peti-
 “tion. Did I not become man through thee? I swear by Myself that I
 “will not break My covenant with thee”. May her blessing be with our
 king David for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant like unto
 the Table of stone

For each and every one who shall call upon thy name!

Let the hearts of sinners [A fol. 78 *a.* 1] be softened, let the hearts
 of the violent be softened,

Let the hearts of those who are afflicted with sorrow be softened,
 O MARY! Amen.

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“[A fol. 2*a*. 1] sufferings which have come upon thee for My sake, and
 “the salutation of Gabriel, I will remit to him his sins. And whosoever
 “shall give an offering for thy name’s sake I will remit to him his sins,
 “and I will make him to inherit the kingdom of heaven. And I will
 “come to him with thee, O thou Who didst give Me birth, and I will
 “appear to him three days before his death”. This was the covenant
 which He made with His Mother, and she told it unto Dexius, who wrote
 it down together with [the account of] her Miracles, so that [all] believers
 might read it. May her prayer and blessing be with us for ever and
 ever! Amen.

What sorrow can be greater than the sorrows which came upon
 thee, O Virgin?

For thou didst give a cry when He cried unto thee a cry
 On the day of the Eve of the Sabbath [A fol. 2*a*. 2] in which He
 was upon the holy wood, the Cross.

By thy five sorrows, O deliver me from perdition,
 And from mighty terror of the awful Sheol (i. e., Hell).

BISHOP DEXIUS AND THE VIRGIN MARY.

[A fol. 3*a*. 1, B fol. 9*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE
 HOLY GHOST, ONE GOD, WE WILL WRITE THE BOOK OF THE MIRACLES OF OUR
 LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. MAY HER PRAYER
 AND BLESSING BE WITH OUR KING DAVID! [AMEN].

Now there was a certain bishop in the church of Teltelyâ whose
 name was Dexius, and he was a righteous man, and a fearer of God, and
 he loved our Lady MARY exceedingly; his mouth declared her praise
 [B fol. 9*a*. 2], and his heart abounded [with thoughts of her], and he
 ministered unto her with exceedingly great diligence and care, and he

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wrote the Book of her Miracles and History, and he ceased [A fol. 3*a*. 2] not to meditate upon the same at eventide and at morn. And it came to pass that when he came nigh to finishing the writing of her praises, our Lady the Virgin MARY, the majesty of Christian people, brought unto him glad tidings openly, and she said unto him, "Give me the Book of my History and Miracles, which my beloved son hath made, into my hands"; and she took the Book of her Miracles, and she opened it and read therein, and she was exceedingly pleased therewith. And she said unto him, "Behold, O my beloved, thou hast toiled for me. Behold now, I am well pleased with thee, and I give thanks unto thee. And the blessing of [B fol. 9*b*. 1] my beloved Son shall be upon thee and shall dwell in thy house, and He shall bless thy children and those that shall be descended from thee with the blessing of heaven [A fol. 3*b*. 1] because thou hast written this Book for me"; and having said these words she disappeared from him. And the bishop rejoiced with an exceeding great joy because MARY had brought him glad tidings, and had shown herself unto him openly, and had spoken unto him mouth to mouth; and he loved her the more, and his heart was smitten with deep love for her. Then he meditated in his heart and said, "Behold, I will exalt her honour and majesty, and I will add thereunto very much more than I have been wont to do aforetime". And he made a great festival, the like of which man had never made, in commemoration of [B fol. 9*b*. 2] MARY, not on the day of her glorious nativity, but before it, and he chose one day of all [A fol. 3*b*. 2] the days and established the celebration of the festival upon it, and he made regulations concerning it and confirmed it. And all the people of the city celebrate the festival unto this day according to the ordinance of the bishop, and they keep the feast of the commemoration of MARY with joy and gladness.

And our Lady MARY, the worker of good and the giver of [B fol. 10*a*. 1] grace, appeared a second time unto the bishop, and she had in

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The angel Râguêl strips off the apparel which the Virgin Mary had given to Dexius from the presumptuous bishop who had dared to put it on, and by the command of the Virgin smites him in such wise that he dies.

(See page 23).

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MARY. And the priests of the church and the elders of the city said unto him, "Put not on this apparel before thou hast asked MARY [B fol. 10*b*. 2] "if she will be pleased to give it unto thee even as she gave it unto bishop "Dexius". And he said unto them, "I am the bishop even as he was, and "I have been appointed to [this] rank in the church; [A fol. 4*b*. 2] and "behold, I will put on this apparel, and I will take my seat upon his throne." So he did according to the desire of his heart, and they were not able to restrain him; and of his own will he put on the apparel and he was so bold as to go up upon the throne and to take his seat thereupon. And it came to pass at that time that he fell down from the throne and was dashed in pieces, and there was great dismay and quaking in the church; and Mâryâm (MARY), that is, Mârîhâm, [B fol. 11*a*. 1] smote him by the hand of the angel called Râguêl, and he perished and died. And violent grief, and fear, and dismay laid hold upon the people, and the priests, and deacons, who were gathered together in that place, and [A fol. 5*a*. 1] after they had come to themselves they marvelled and were silent by reason of the miracle which Mâryâm, that is, Mârîhâm, had wrought. And they ascribed glory unto God, and they exalted the greatness of the honour of Mâryâm, that is, Mârîhâm, and they worshipped with great humility kneeling upon their knees in the little chapel, and they offered up their praisings of MARY [B fol. 11*a*. 2] in fear and in trembling. And they brought forward as offerings for her service thousands [of pieces] of gold and silver, because they had seen the awful and terrifying wonder concerning the bishop [which had been wrought] in the church; and they exalted her and paid honour unto her. May her prayer and supplication redeem our king David from a cruel [A fol. 5*a*. 2] death and from the punishment of the judgment for ever.

[The two following texts are wanting in A.]

[B fol. 11*a*. 2] O my Lady MARY, who without the seed of man didst give birth unto God, and who when Dexius had written the blessed Book of

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The Virgin Mary appears to one of her servants from out of her image, and addresses him in answer to his words "Blessed art thou among women," says, "And blessed art thou among men." (See page 100)

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before her image. [B fol. 12*b*. 2] And when he came to the passage where he should say, "Blessed art thou among women", our Lady MARY, who gave birth unto God, answered him from out of the image, and said unto him, "And blessed art thou among men"; and thus she spake unto him thrice. Now when the artificer heard these words from the [A fol. 7*a*. 1] image of our Lady MARY, he bowed down before her and repented himself that he had dared to speak unto her; but he rejoiced because of the words which she had spoken unto him. And he loved her much more than formerly, and he devoted himself the more to her service until he passed away from this fleeting world. May the prayer and blessing of our Lady MARY [B fol. 13*a*. 1] be with our king David for ever and ever! Amen.

Inasmuch as the angel who announced glad tidings [unto thee] gave thee an everlasting salutation,
The artificer was dear unto thee.
Since thou, O MARY, wert blessed by the Book of Hâwî,¹
Bless me, O my Lady, and [may] thy Son [A fol. 7*a*. 2] the Nazarene [bless me]
With the blessings of Judah and Levi!

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

[A fol. 8*a*. 1; B fol. 13*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH UNTO GOD; may her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

¹ The Book of Hâwî is a large theological work which was written in Greek by one Antiochus of the Monastery of Sik, which lay on the east of Jerusalem. It was translated into Arabic by Gabriel ibn Batrak A. H. 665 = A. D. 1266—67, and into Ethiopic by Salik A. M. 7074 = A. D. 1582. See WRIGHT, *Catalogue of Ethiopic MSS.* p. 235.

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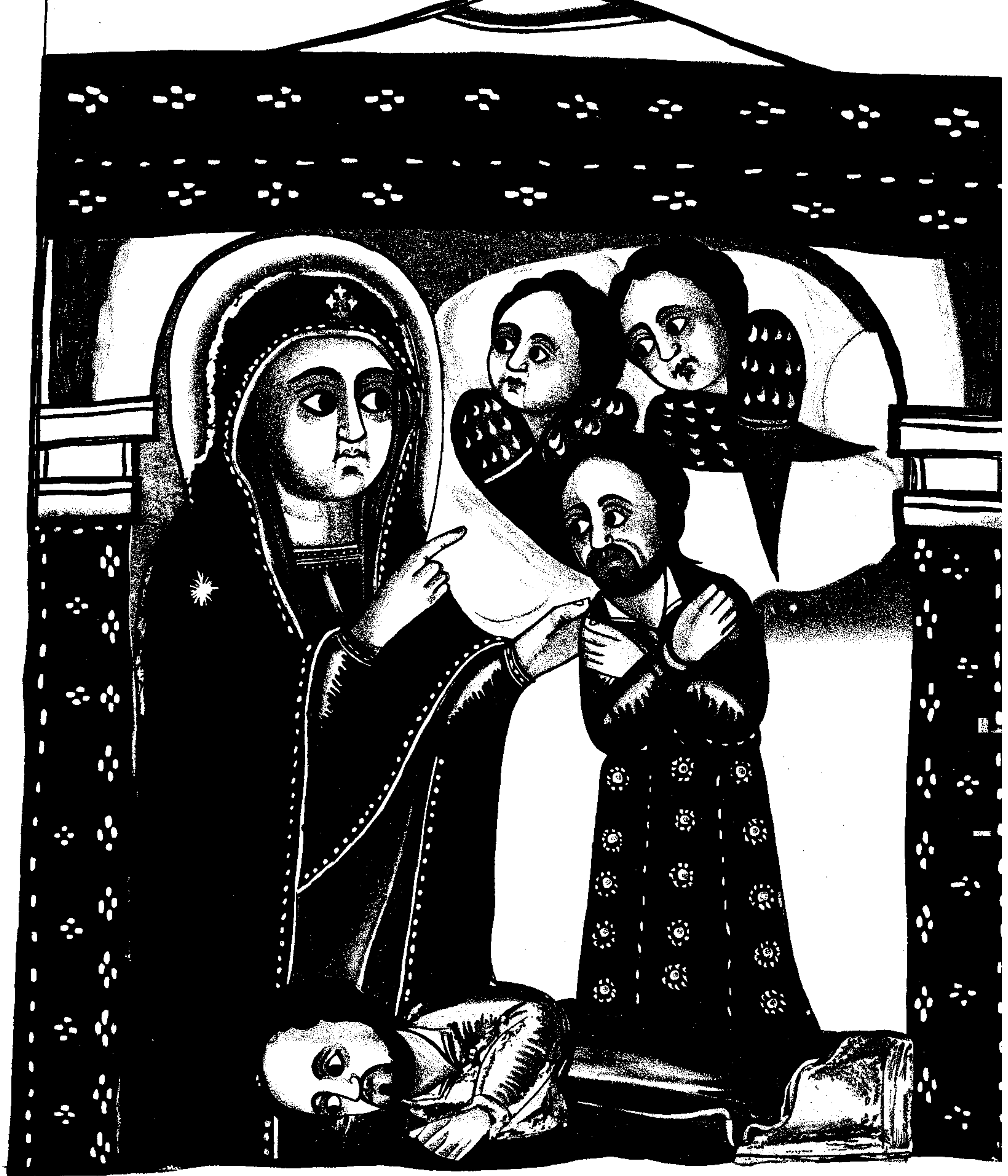


Fig. 10. The Virgin Mary and the Christ Child in the presence of the angels who are waiting.

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years, and then he died in peace and departed unto everlasting life. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 14*a*. 2] The blessed Hebrew in the land of Akhmîm, who had grown old

Whilst praising thy name and bowing before thee, fell down.

As thou didst appear unto him aforetime and didst speak with him what was right,

O MARY, appear thou unto me where I have set [my] couch,
For upon this thing is my mind set with great anxiety.

CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

[A fol. 9*b*. 1; B fol. 15*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and the mercy of her beloved Son be with our king David [for ever and ever! Amen].

Now there was a certain monk called Damianus who dwelt in the city of Philippi,¹ and he loved our holy Lady, the Virgin MARY, from the depth (*literally* root) of his heart, and he served her with all his power and strength, and he kept vigil by day and by night in her church. And that monk was a scribe, and it came to pass as he was copying the books that every time he had to make mention of our holy [A fol. 9*b*. 2] Lady MARY [B fol. 15*a*. 2] he magnified her and paid honour unto her. Now, he did not write her name with common black ink,² but he

¹ I. e., Φιλιππησίους.

² Literally "water of soot".

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- I. The Virgin Mary embracing the hand and arm of Abbâs. Bishop of Rome.
- II. Abbâs stretching out his hand to be embraced by a woman before administering the Holy Mysteries.
- III. After the offering Abbâs retires to the vestry and cuts off his right hand.

(See page 30).

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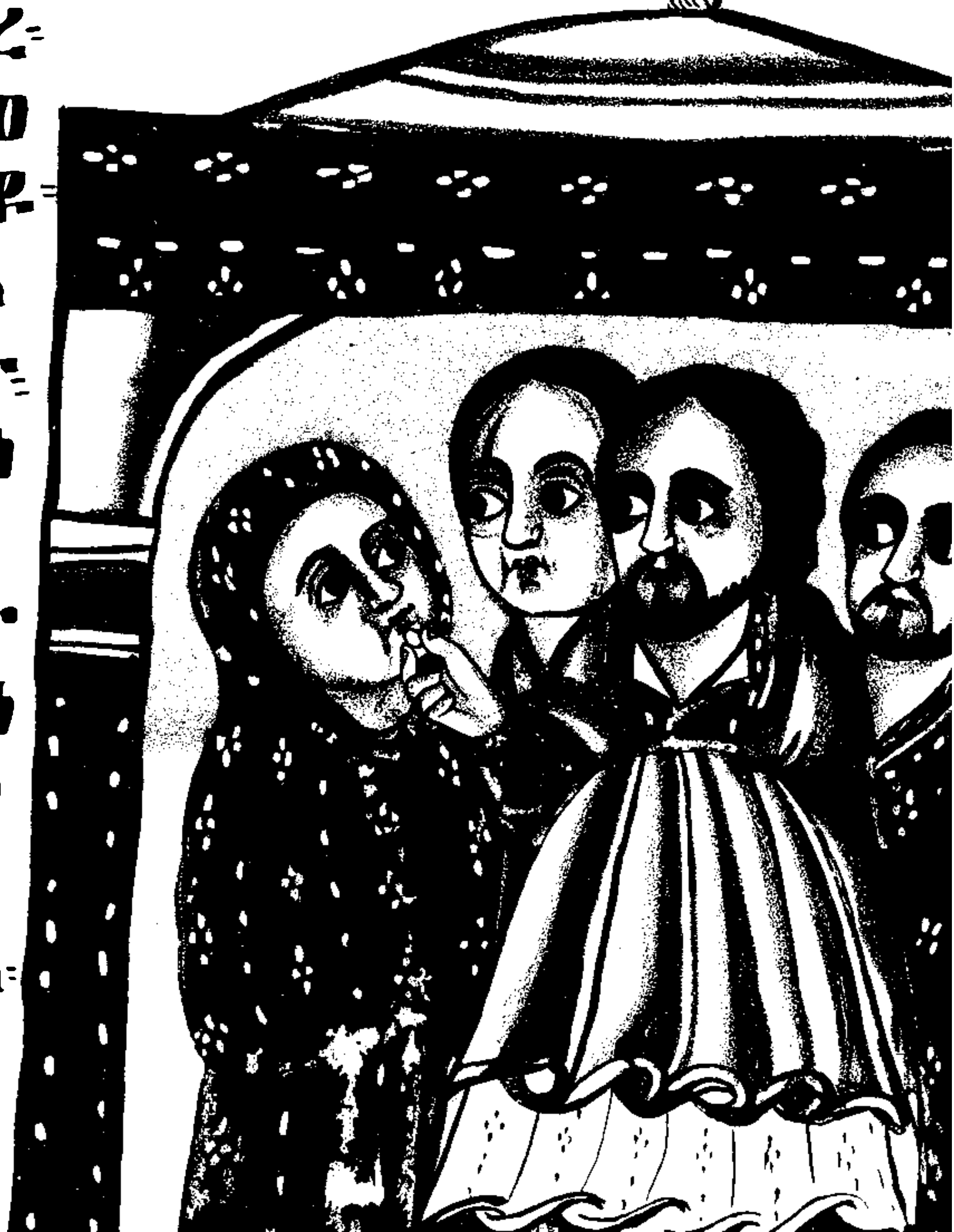
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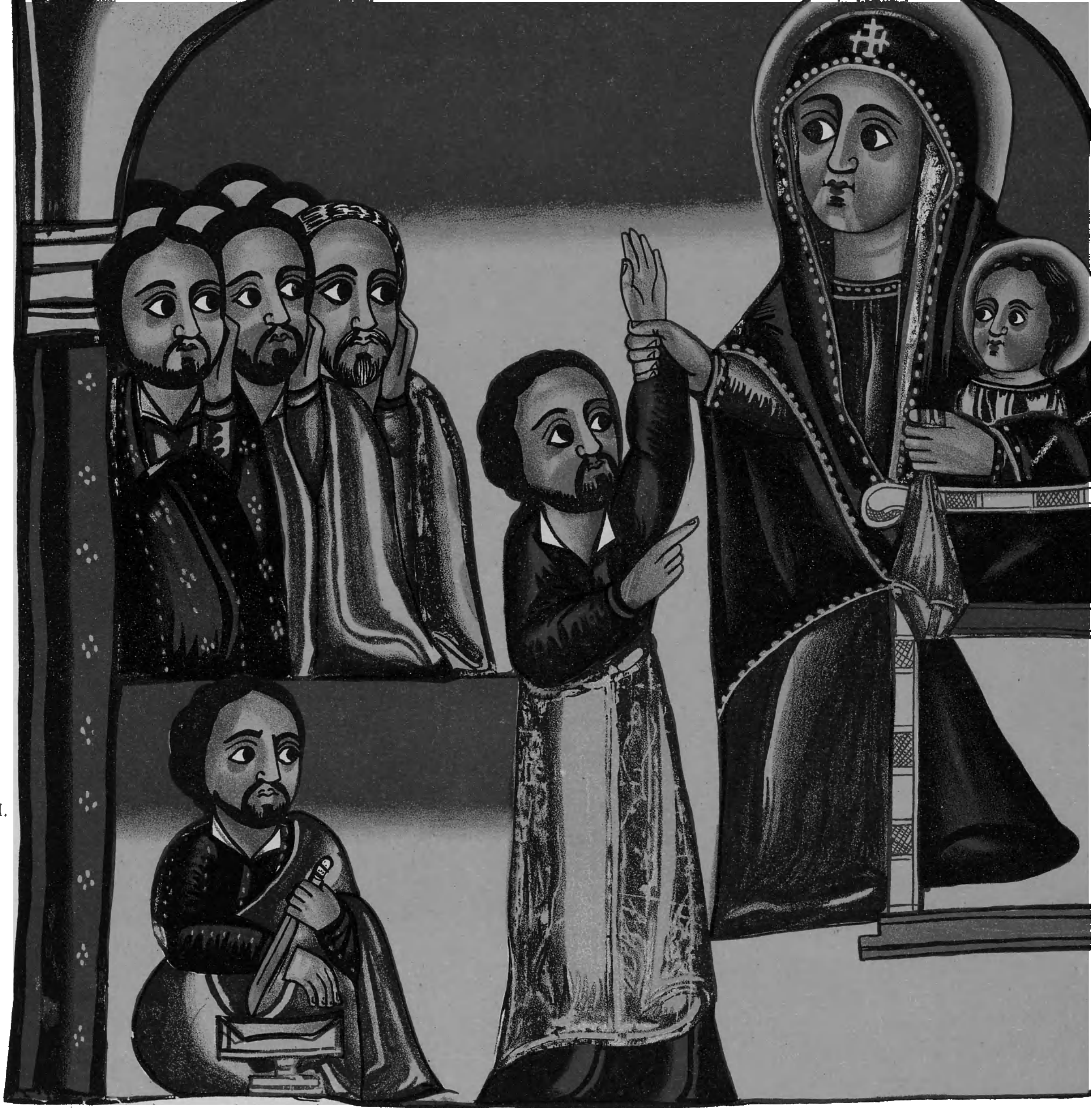


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I.

- I. Abbâs, Bishop of Rome, cutting off his hand over a bowl which he has set to catch the blood.
II. The Virgin Mary forgives him, and rejoins his hand to his arm in the sight of all the congregation.

(See page 31).

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thanks to our holy Lady, the two-fold Virgin MARY, who is able to perform all things and who worketh miracles and doeth wonderful deeds. May her prayer and blessing, and the mercy of her beloved Son be [B fol. 17*a*. 2] with our king David for ever and for ever! Amen.

Now Abbâs, a priest of Rome,
 Having taken a knife which caused pain, cut off his hand.
 As thou, O MARY, the [A fol. 12*a*. 1] sister of Salome, didst heal
 him aforetime,
 Even so heal thou the wound of my soul, and grant me rest
 Whensoever I invoke thy name which giveth protection.

CHAPTER V.

[wanting.]

CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

[A fol. 13*a*. 1; B fol. 18*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing be with our king David for ever and ever! Amen.

Now there was in this holy monastery, which was famous in the days of the Abbûna Abbâ Gabriel, Archbishop of Alexandria, a certain holy monk who had lived here from his youth, and his name was Isaac; and he loved our Lady with all his might. And he prepared for himself certain work to do without any man knowing thereof, and he was the guardian of the church, and the key [thereof] was in his hand. And after the prayer which was said before [A fol. 13*a*. 2] sleep was ended,

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and when the monks had gone into their cells to sleep, Isaac used to go to the church, and having opened the door [B fol. 18*a*. 2] he would go inside it, and stand up before the image of our Lady, the holy Virgin MARY, which was in the western wall, the whole night long. And he would begin to say the prayer of the Gospel, and he would prostrate himself before her three hundred times¹, and say at each prostration, “O my Lord Jesus Christ, make me to see Thy Mother”; and he continued to do this for seven years and no man whatever knew thereof. And it came to pass, at the end of the seven years, on a certain night of the festival of our Lady the Virgin which falleth on the twenty-first day of the month Tâkhshâsh², when Isaac [A fol. 13*b*. 1] was bowing down before the image of our holy Lady, the Virgin MARY, that she came forth from her image and she shone with an exceedingly great splendour which was seven times brighter than lightning. [B fol. 18*b*. 1] And she said unto him, “Why hast thou wearied thyself [in entreating] my beloved Son to shew thee her who gave Him birth? Behold, I am the Mother of Life, and the woman who gave birth to Jesus Christ; command me and I will come to thee, and whatsoever thou desirest that will I do for thee”. And he said unto her, “O my Lady, I beseech thee to make supplication on my behalf to thy beloved Son”. And she said unto him, “Behold, God Almighty hath received thy petition, and He hath commanded me to come to thee and to fulfil thy desire; and three days [A fol. 13*b*. 2] hence thou shalt be with me where I am”. And it came to pass that when he heard her words and saw her beauty and that she was crowned with light, he fell down upon the ground and became like a dead man. Then did she take hold of him with her hand and lift him [B fol. 18*b*. 2] up, and she disappeared from him into the image which was before him.

¹ Literally “he made three hundred prostrations of adoration”.

² December 17.

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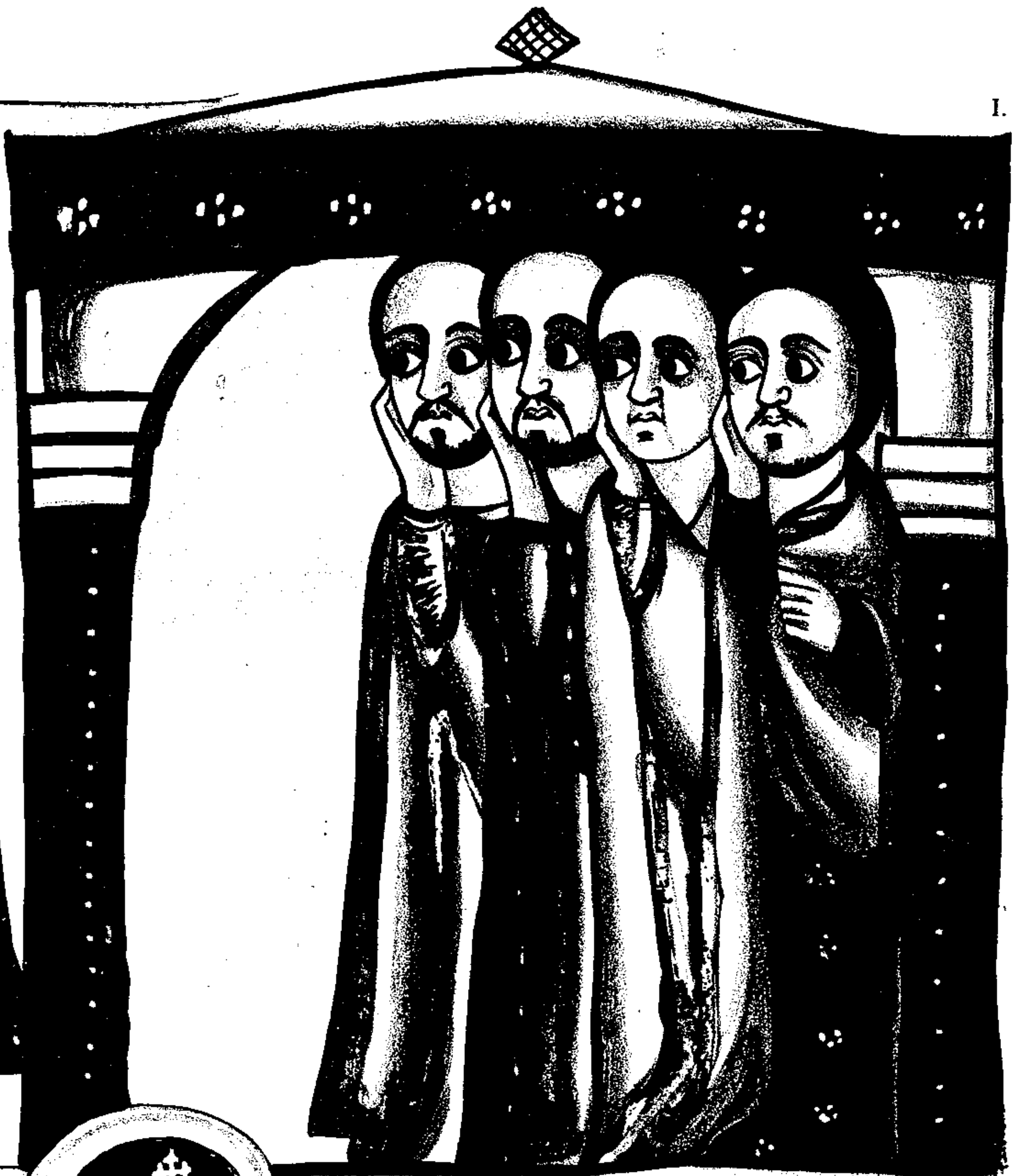
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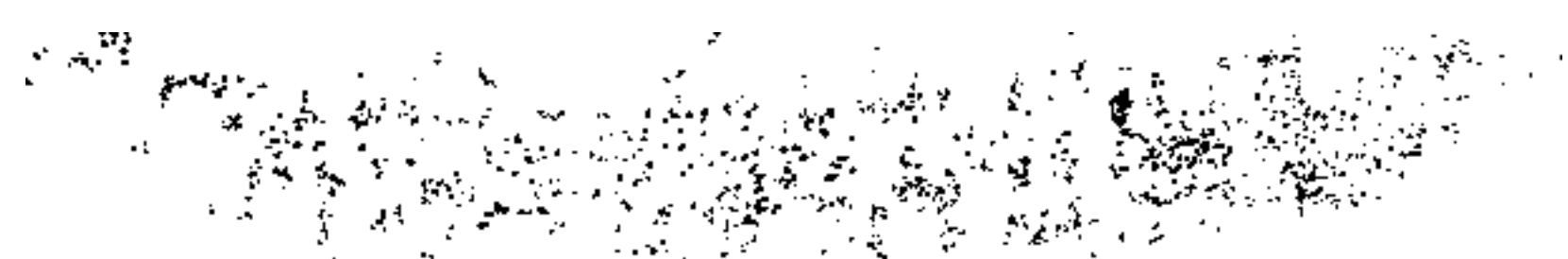


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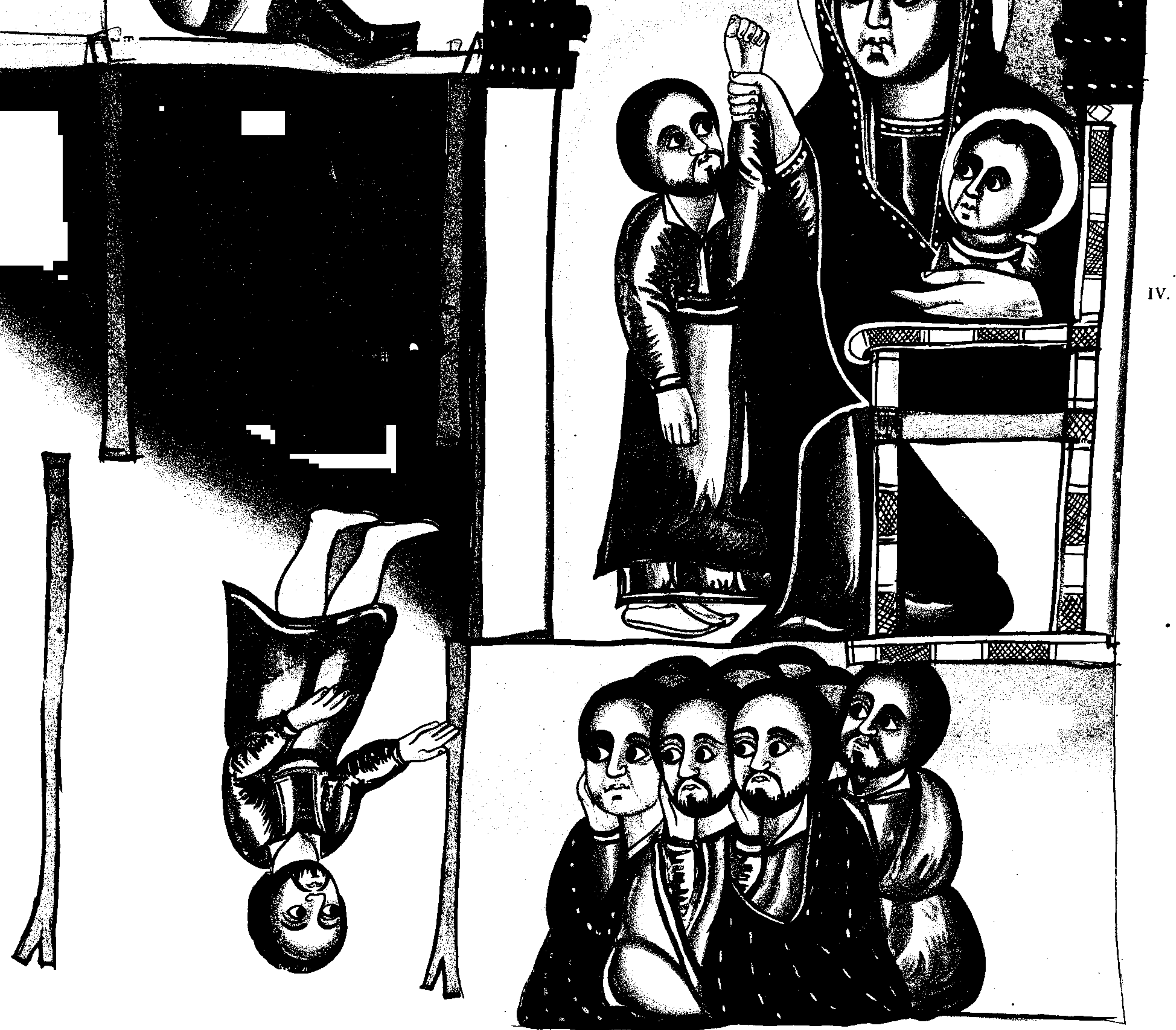
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- I. The skilful painter painting the blessed in Paradise and the Devil in Hell.
II. The Devil upsetting the painter's scaffolding.
III. The painter falling headlong to the ground.
IV. The Virgin Mary grasps the painter as he falls by the hand and holds him in the air.

(See page 36).

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The painter was dashed to the ground along with his wooden scaffold:

As thou didst help him of old, and didst straightway deliver him
When he made entreaty, and [didst give him] gladness in the place
of weeping,

Deliver thou me, O my Lady, O thou who art ornamented with
splendour,

And let the proud one yearn for my destruction in vain.

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

[A fol. 19*a*. 1; B fol. 22*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a picture of our holy Lady, the two-fold Virgin MARY, in the Monastery of Nagâdyân; and it was in the room where the sick lay and it faced the East, and every morning those who were sick therein committed themselves to its protection and care. And it came to pass that there was in that room a certain man who had lain there sick for many days, and each day he used to speak unto our holy Lady, the two-fold Virgin MARY, saying, "O my [A fol. 19*a*. 2] Lady, thou wilt "never raise me up [from my bed of sickness] unless I come to the city "of Jerusalem and worship at the place whereon the foot of our Lord "stood." And as he was making entreaty in this wise our holy Lady, the two-fold Virgin Mary, appeared unto him [B fol. 22*b*. 2] by night, and said unto him, "Be not sad, but come [with me], so that I may trans-

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“port thee to the place where thou hast longed and desired [to be]”. And straightway she transported him to Jerusalem where our Lord was buried, and to Bethlehem where He was born, and to the Jordan where He was baptized; and straightway she dipped the sick man in the water, and she made him to go up to the Mount of Olives and to Mount Zion, where our Lord abode with His disciples. And she said unto him, “Rejoice, and be glad, for I have fulfilled for thee every thing which thou “hast asked of me; and after [A fol. 19*b*. 1] the Feast of the Nativity I “will take thee unto myself.” And at that moment the sick man rejoiced greatly, and he died in peace [B fol. 23*a*. 1], even as our holy Lady the Virgin MARY promised him. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

A vine-cluster is MARY, the taste of the fruit of which is sweet,
And the beauty of her flower is tender.
To the place where thy Son was [B fol. 23*a*. 2] buried in Jerusalem,
As thou didst transport the sick pilgrim who made entreaty
Unto thee in firm faith to kiss him [there], even so bring me thither
this day.

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

[A fol. 20*b*. 1; B fol. 24*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain youth in the city of Rome who was of

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- I. Zacharias standing before the blessed Virgin Mary, who comes down to him in the wilderness from heaven.
- II. The thieves see Zacharias conversing with her, and roses coming forth from him when he speaks; these the Virgin receives from him.
- III. The gang of thieves repent and become monks.

(See page 40). (See page 40).

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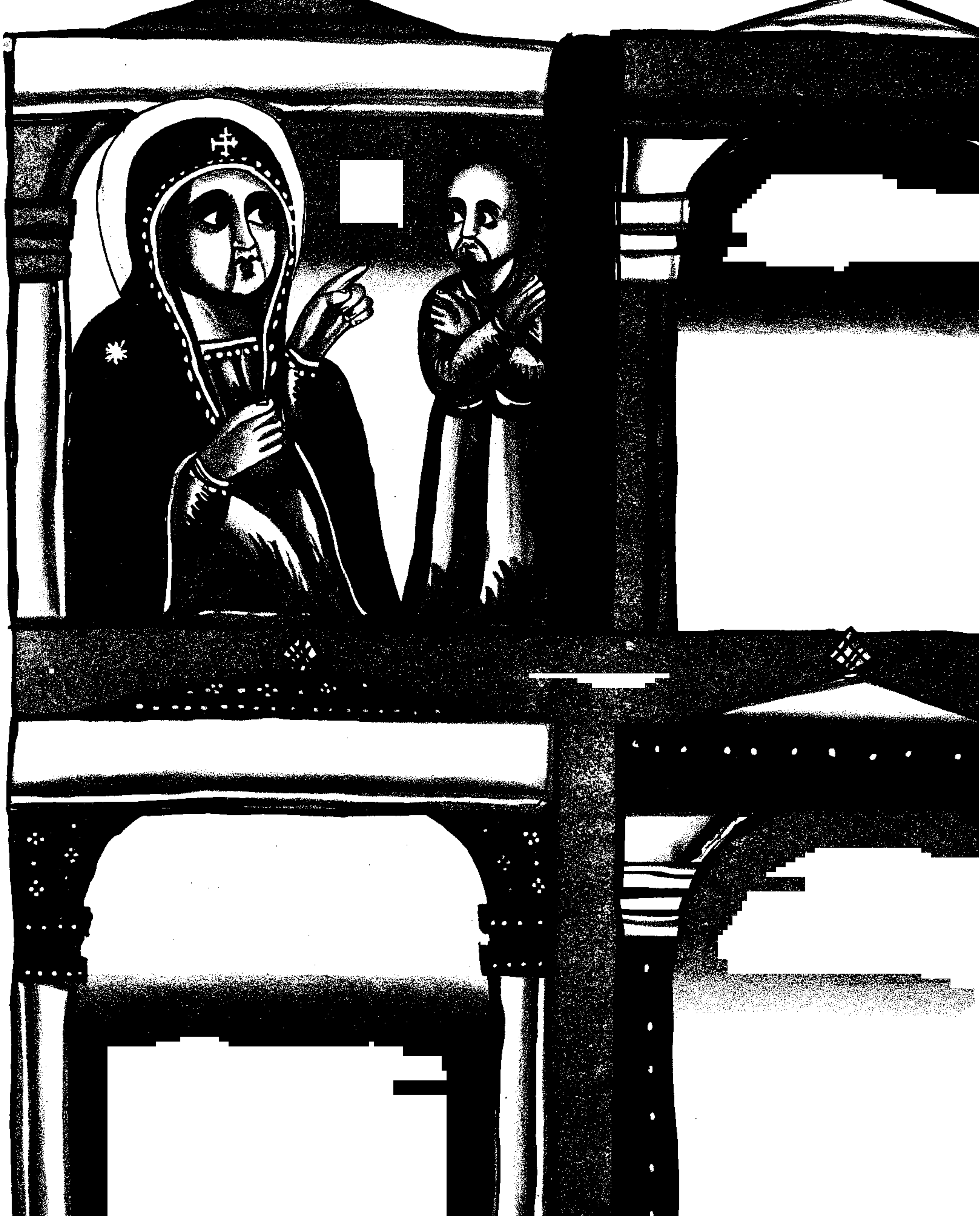


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The young man Zacharias instead of fifty roses
 Presented words of praise when he made an offering unto thee.
 As thou didst deliver him in olden time from slaughter by thieves
 in the wilderness,
 Even so deliver thou me, O my Lady, and save me from condem-
 nation,
 When neither gold nor white pearls [can do so].

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

[A fol. 23 *a.* 1; B fol. 50 *a.* 1] A MIRACLE OF OUR HOLY LADY, THE TWO-
 FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing,
 and the mercy of her beloved Son be with our king David for ever and
 ever! Amen.

Now there were two handmaidens of our holy Lady the Virgin
 MARY, who gave birth to God in Bethlehem of the children of Judah;
 the name of one was Juliana, and the name of the other was Barbara.
 And one day, as they were going to Jerusalem to worship at the Feast
 of the Departure of our holy Lady the Virgin MARY in the city of
 Rôsmâdûk, they were surrounded by thieves who took away their food
 from them. And it came to pass that when the thieves had divided
 [A fol. 23 *a.* 2] the bread which they had taken from them, they began to
 eat it among themselves. And as each one of them put a [B fol. 50 *a.* 2]
 morsel of it into his mouth and began to eat, straightway their front teeth
 and their grinders became broken, and their mouths were filled with
 pieces of broken teeth, and the insides of their mouths and throats were
 deeply cut by them; and they could not speak and were nigh unto



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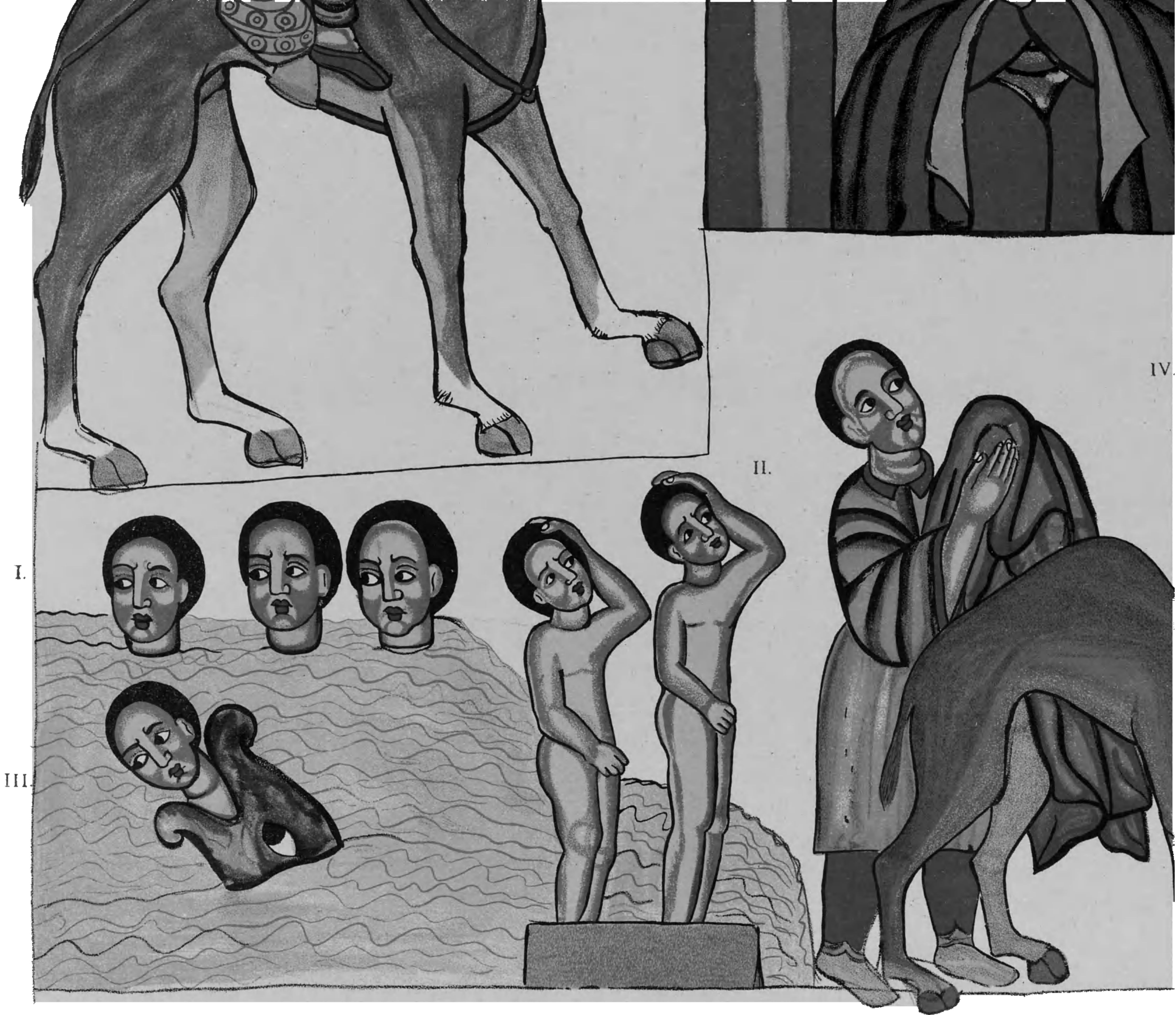
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- I. A boat in which are three men is wrecked, and they are cast into the water.
- II. The two who cried to the Virgin Mary reach a rock, climb on to it, and are saved.
- III. The third man who scoffed at the Virgin is swallowed up alive by a crocodile.
- IV. One of those who were saved vows a camel and a load of dates to the Virgin's shrine.
- V. He takes the camel to the shrine, and so pays his vow.

(See page 42).

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Three men are wrecked. Two of them, having cried to the Virgin Mary, are cast up on a rock and are saved; the third, who mocked at them, is swallowed up alive by a crocodile.

(See page 43).

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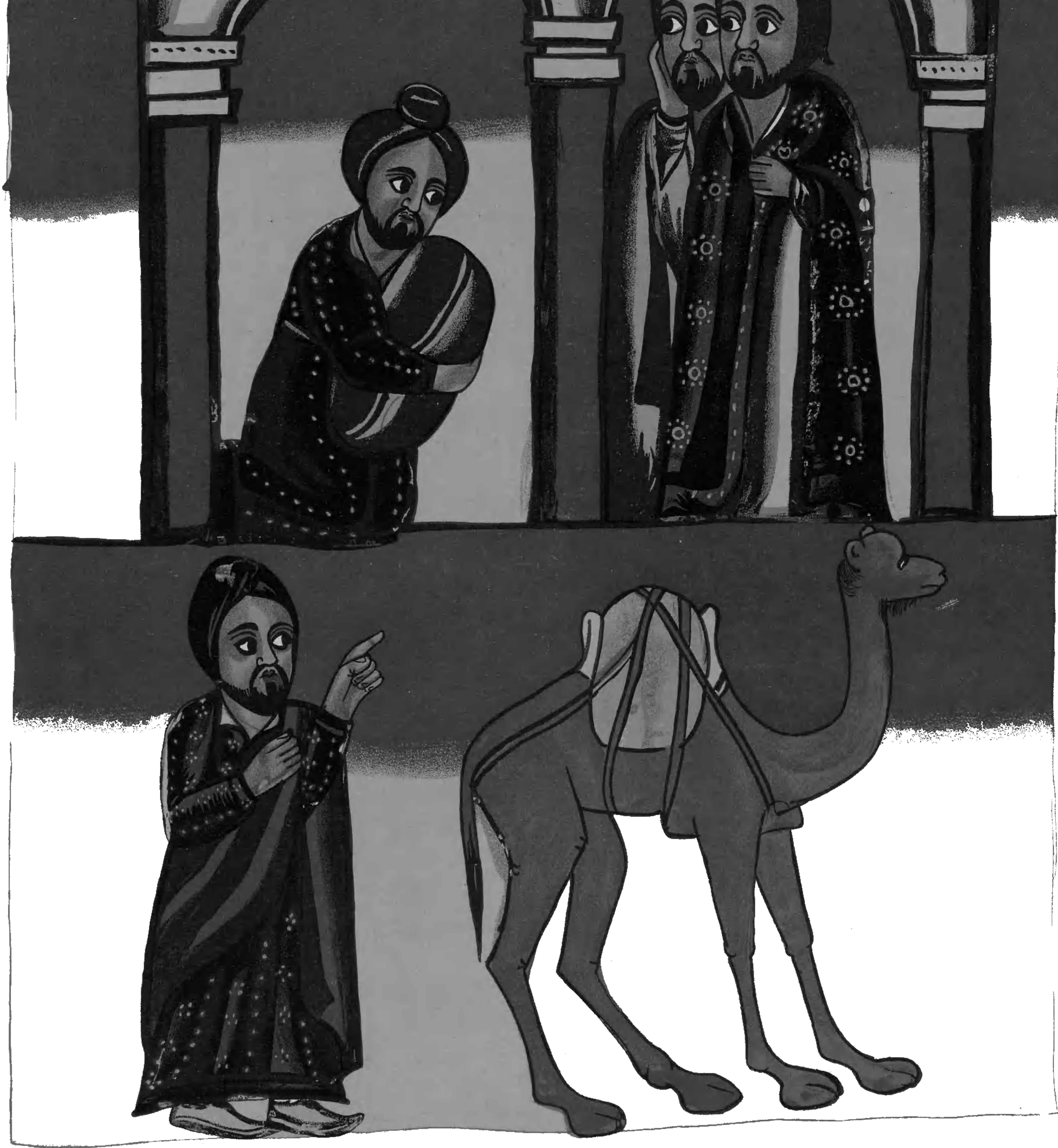
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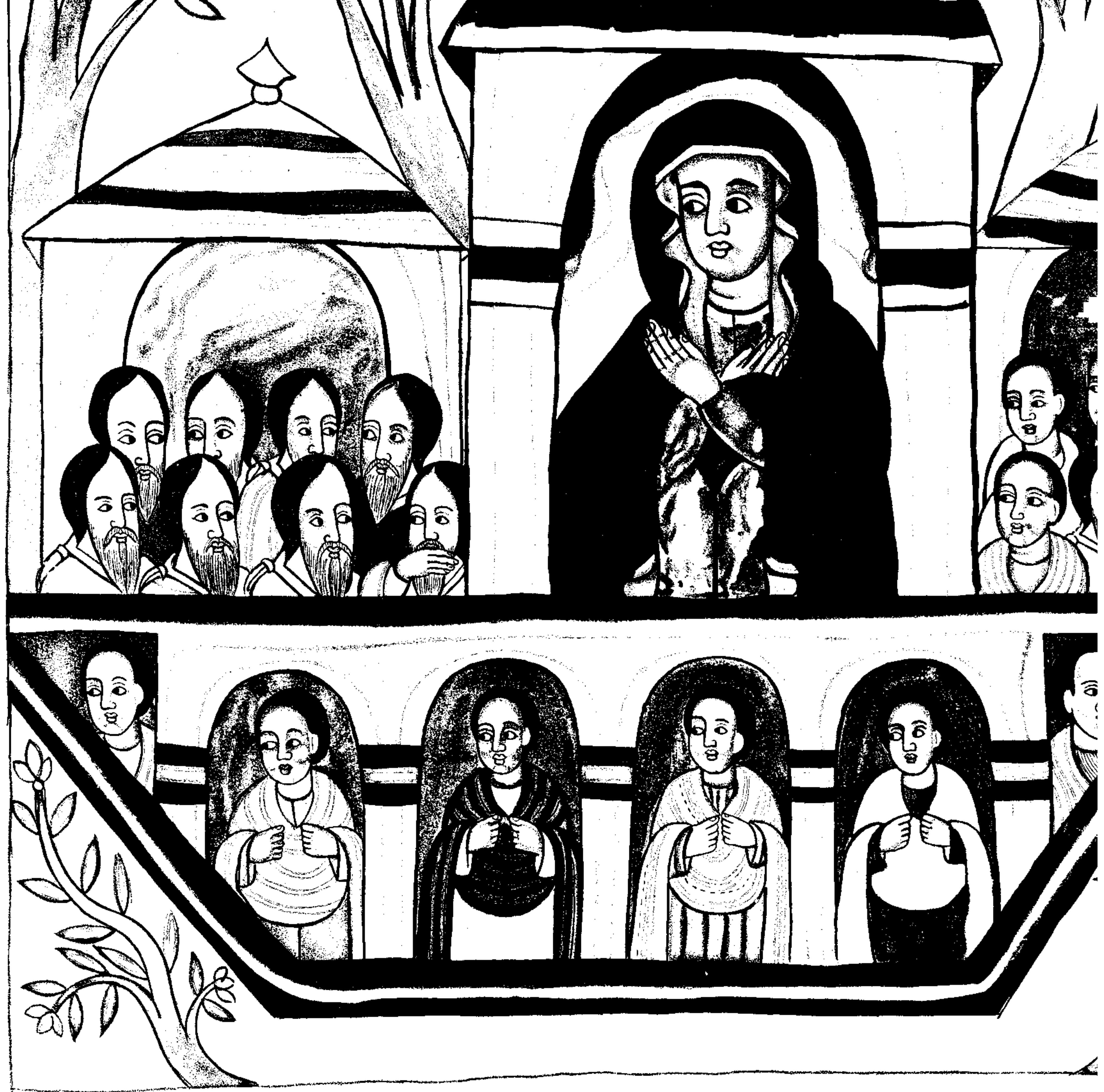
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The Church and Monastery which the Blessed Virgin Mary transferred bodily to the side of a pool or stream from a place half a league away.

(See page 45).

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Lady, the Virgin MARY. And our holy Lady MARY was wont to converse with a certain priest in [his] dreams, and she said unto him, "Build me a church on the border of Jericho"; and she continued to speak [A fol. 26*b*. 2] to him in this wise for many years, and he spake to the monks and to all the people, but they would not do as he wished. And it came to pass that when they had refused to build a church to the Virgin in the place where she wished, the [old] church, and the wall thereof, and the cells of the monks, split asunder. Then the [whole] building went down to the border of Jericho [B fol. 54*a*. 2]. And by the might of our holy Lady the Virgin MARY the inner part thereof was made strong, and the church and the walls, and the cells of the monks became firm and stable even as they were aforetime, and the fair appearance of the church, and of its wall, and of the cells of the monks was unchanged. Now the monks who dwelt in that monastery were exceedingly numerous, and they were asleep on the night in which the church moved out of its place, and they knew nothing whatever about it [A fol. 27*a*. 1] until the following morning, when they went out from their cells and saw Jericho in their courtyard; and all the monks uttered loud outcries and were astonished with a mighty astonishment. And they sent to the great folk of the city, and they all came, both male and female, and they marvelled when they saw this miracle, the like of which hath never been done neither before nor since. And they made a great feast, and they offered up [B fol. 54*b*. 1] offerings and gave alms and oblations each year on the thirteenth day of the month Nahassê. Now the name of the monastery was 'Akônâ. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 27*a*. 2] Amen.

Thy power was mighty and thou didst make manifest thy wonderful act.

As thou didst aforetime [B fol. 5*b*. 1] remove that Monastery of 'Akônâ

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From its wretched estate and calamity, Ò MARY, the daughter of
 Mâtî,
 Even so remove the glory of mine adversary by the might of thy
 hand,
 For art not thou my boast, and the object of my commemoration?

CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

[A fol. 28 *a.* 1; B fol. 55 *b.* 1] A MIRACLE OF OUR HOLY LADY, THE TWO-
 FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her
 blessing, and the mercy of her beloved Son be with our king David for
 ever and ever! Amen.

Now there was a certain priest in the city of Cairo called John
 Bakansî, and he dwelt in a church which had been built in the name of
 the martyr Markôryôs (Mercurius)¹; and the days of this man were a

¹ I. e., the Dêr of Abû's Sefên, in which are situated the churches of the Virgin, Shenûti, and Abû's Sefên. The last named church was built, or rebuilt, in the tenth century, and is dedicated to Saint Mercurius, who is called "Abû's Sefên", or "Father of the two swords", because in Coptic pictures he is represented brandishing a sword in each hand over his fallen foe, the heathen king Julianus. The church measures 90 feet \times 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A. D. 927, some pictures, an altar casket dating from A. D. 1280, and a marble pulpit. In the church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Bukôr, Antony, Abbâ Nûb, Michael and George. There is a legend connected with the church of Mercurius. The great Mu'izz asked the patriarch Ephraim if it was true that it was written in the Christian Scriptures that a man could by faith remove a mountain, and when he answered in the affirmative, Sultân Mu'izz told him that unless he proved these words to him he would wipe out the very name of Christian. In great grief the patriarch and all his notables fasted and prayed for three days, when the Virgin appeared to him and told him to go into the street and look for a one-eyed man. The patriarch did so and found the man who, on hearing what the Sultân had threatened to do, told Ephraim to have no fear, but to go before him and prove the words of Scripture boldly. At a given time Ephraim appeared before Mu'izz with a large company of ecclesiastics and people, and when they all cried out with loud voices "Kyrie Eleëson" the mountain near moved itself away out of its place. See BUTLER, *Coptic Churches*, Oxford, 1884, vol. I. p. 76, &c.

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hundred years, and both his eyes were blind, and he remained for the whole of the past year seeing nothing at all. And when [A fol. 28*a*. 2] the light of [B fol. 55*b*. 1] his eyes failed he began to take an oath¹ without any man knowing thereof. Now there was in that church a picture of our holy Lady, the two-fold Virgin MARY, [which looked] towards the east, and after the concluding prayer [had been said] at midnight, when the monks had departed unto their cells, that priest was wont to go to the picture and to bow down before her a great number of times, and he used to salute her with the salutation of the angel three hundred times; and then he made entreaty unto her that she would restore the sight of his eyes. Now he continued to act in this wise for a whole year, and it came to pass that at the end of a full year, on a certain night, as he was singing [A fol. 28*b*. 1] the salutation of the angel according to his wont, and was standing before the picture of our holy Lady, the two-fold Virgin MARY, drowsiness [B fol. 56*a*. 1] came [upon him] and he fell asleep immediately. And he saw in his dream that there came forth from the picture a most beautiful woman who shone with light which was seven times brighter than that of the sun, and she drew nigh unto him and took out her breasts from inside her apparel and pressed milk out of them upon his eyes; then she made the sign of the cross over him with her holy hands and disappeared into the picture. And straightway his eyes were opened and he saw the *eikôn* burning with fire, and he found in his eyes milk which sent forth sweet [A fol. 28*b*. 2] fragrance. And he cried out, saying, "Hail to thee, O thou that art full of grace, [for] God "is with thee"; and when the monks heard his outcry they came unto him quickly, so that they might know what had happened. And the priest told them everything which he had seen, and they looked at his eyes, and they perceived the traces of the milk [B fol. 56*a*. 2] in them, and they laid

¹ I. e., he began to do what he had taken an oath to do.

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I.

- I. A certain merchant sets out in a ship to fight with pirates.
II. He is wounded in the eye by an arrow shot from the bow of a pirate.

(See page 48).

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their hands upon his eyes and they saluted him. Then they went to the picture of our holy Lady, the two-fold Virgin MARY, and each one of them bowed down before her and prostrated himself before her as long as they were able to do so. And the priest John performed the service of the consecration of the Eucharist on that day, and he administered the holy Mysteries unto [A fol. 29*a*. 1] the monks and unto the people; and he lived twenty years after this, and he continued to minister in the church until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Thou didst receive his request, [and didst give him] of thy spiritual milk

Wherewith thou didst seal the eye of John the aged.

O MARY, the Virgin, daughter of the king of Heshbon(?),
Receive the words of my mouth, and pay good heed to my cry,
And moreover incline thine ear to my petition!

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

[A fol. 30*a*. 1; B fol. 57*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the Island of K^ualâsyas who was exceedingly rich, and he set out in a ship with certain Turks(?) to fight against pirates who fell in with him on the sea-coast, and the crew of the pirates shot eleven darts at him, and one of these smote him in the eye,

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and he became grievously sick and was nigh unto death. Then he said unto his men, "Bring me to my house", and they brought him to his house. [A fol. 30 *a.* 2] Now the ten darts which were in his body came out, but the one which was in his eye would not come out, and when they broke it, it left its iron [point] in his eye. And there was in this place a [B fol. 57 *a.* 2] certain church which was built in the name of our holy Lady, the two-fold Virgin MARY, and she used to work miracles and wonders [therein] and to heal those who were sick; and those who were travelling by sea or by land she was wont to deliver immediately they made entreaty unto her. And the man said, "Carry me to the "house of our Lady MARY, for there is no one that can cure me except "her"; and they carried him thither straightway. And they made an image of wax which resembled him in appearance, and they brought eleven [A fol. 30 *b.* 1] darts, and stuck them into it, ten in the members of his body and one in his eye, for thus is the custom of the Greeks. And when a man was wounded either by a spear or [by an arrow from] a bow, they used to bring the spear and make a wound in the wax figure [B fol. 57 *b.* 1] similar to that which had been made in the man; and then when they made vows to our holy Lady the Virgin MARY, she used to heal him. So they brought the rich man to the church of our holy Lady, the two-fold Virgin MARY, and he made numerous offerings for the poor and needy, and he gave that which was meet for the church itself. And it came to pass that when our [A fol. 30 *b.* 2] holy Lady, the two-fold Virgin MARY, saw that the confidence of his heart was in her, she plucked the dart out of his eye and out of the eye of the waxen image in one night; and the eye of the man became once more like its fellow. And it came to pass that when the people saw the eye of the man and that of the figure they marvelled at the greatness of this miracle which our holy Lady, the two-fold [B fol. 57 *b.* 2] Virgin MARY, who gave birth to God, had wrought, and they praised her exceedingly.

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able to cure her. And it came to pass that when the day of the festival of our holy Lady, the two-fold Virgin MARY, that is to say, the twenty-first day of the month Tekemt¹, had come, her father and her mother took the girl, together with many gifts, and carried her to the church of our holy Lady, the two-fold Virgin MARY, which was in the country called [A fol. 32*b*. 1] Dalgâ, for the people of that country were wont to celebrate on that day a great festival in honour of our holy Lady, the two-fold Virgin MARY. Now the mother took her daughter [there] on the twentieth day of the month Tekemt, and she came into the church and shut the door upon herself, and she stood up before the picture of our holy Lady, the two-fold Virgin MARY, and she stretched out her hands in the [B fol. 34*a*. 1] fervour of her heart, and said with bitter tears, "O my Lady, thou mother of mercy, thou gracious intercessor, I take refuge in thee, and I entreat thee to save my daughter and to open her eyes." And it came to pass immediately after she had made an end of her [A fol. 32*b*. 2] prayer, that she fell asleep with her daughter under the picture [of the Virgin]. And as the daughter was sleeping with her mother our holy Lady, the two-fold Virgin MARY, appeared unto the daughter and woke her up without the knowledge of her mother. Then our holy Lady, the two-fold Virgin MARY, who is full of mercy, said unto her, "Open thine eyes", and when she had opened them she blew into them a breath with her pure mouth, and sprinkled upon her from her breasts some drops of her milk of healing and mercy; and straightway her eyes [B fol. 34*a*. 2] were opened. Now our holy Lady, the two-fold Virgin [A fol. 33*a*. 1] MARY, appeared unto her apparelled in light which was brighter than that of the Sun, and then she disappeared into the picture. Then the girl woke her mother and told her everything that had happened, and how our holy Lady the Virgin MARY had appeared unto her, and

¹ I. e., October 18.

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how she had opened her eyes and had disappeared into the picture; and when her mother saw her she rejoiced exceedingly, and she uttered cries in a loud voice. And the overseer of the church heard her as he was baking the bread of the Offering, and he came out to see what had happened, and he found the young woman along with her mother, and she could see; and straightway he marvelled and was astonished, and he gave [A fol. 33*a*. 2] thanks to God Almighty and to the Virgin, the merciful intercessor who gave Him birth. And it came to pass in the morning that all the people were gathered together to the church [B fol. 34*b*. 1], and when they saw this miracle they gave praise unto the glorious and Most High God, and they glorified our holy Lady, the two-fold Virgin MARY, who gave birth to God; and they made a great feast, and they glorified her name exceedingly. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

For the daughter of the rich man who had become blind through
small-pox

Thou didst make her eyes [A fol. 33*b*. 1] to have light when she
made entreaty unto thee, [B fol. 34*b*. 2] having journeyed to thee.

O Mary, thou fountain of help, who art called Maggêdô,

Let the king on the day of the marriage eat,

Having washed his hand in the water of thy purity.

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

[A fol. 35*a*. 1; B fol. 35*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-
FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her

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blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain poor woman [whose husband had died] and had left three daughters; the name of the first was Mary, and that of the second Marthâ, and that of the third Yawâhîta. And their mother was [exceedingly] poor, and lacked even daily bread unless people gave it unto her; and it came to pass that when her three daughters had grown up and were of the proper age to marry no man of that city thought of marrying them because [A fol. 35 *a*. 2] of their poverty. Now their mother was exceedingly grieved because of this thing, and she went unto the church of our holy Lady, [B fol. 35 *b*. 2] the two-fold Virgin MARY, which was in Şen'â and is surnamed Tâyardâ, and she wept bitterly and stood up before the picture of our holy Lady, the two-fold Virgin MARY, and said, "O Lady, I have brought up these my children until this day, but "behold, I now lack by reason of my poverty the means for giving them "in marriage, and I have no power to do anything whatsoever. O thou "mother of orphans, remove my sorrow." And in that same night [A fol. 35 *b*. 1] our holy Lady, the two-fold Virgin MARY, appeared unto her, and said unto her, "This night I will take thine eldest daughter unto myself "so that she may be with me, for she is a pledge committed unto me. "And as concerning thy other two daughters I will send them unto "Těwôg, the blacksmith of the city of Maḵmas, who shall receive them "from thee and shall marry them to his sons". And when the woman had awoke from her sleep [B fol. 36 *a*. 1] she believed the words of our holy Lady, the two-fold Virgin MARY. And after three days the eldest daughter, whose name was Mary, died. And when the people heard that she was dead they [A fol. 35 *b*. 2] came to make her ready for burial and to bury her, and they saw that her mother was rejoicing and was

† The words in brackets are from B.

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not weeping at all. Then one of those who had come to comfort her said unto her, "Why dost thou make strong thine heart and dost not weep for thy daughter?" And she made known unto them what our holy Lady, the two-fold Virgin MARY, had said unto her in the vision, and they ascribed praise unto the glorious and Most High God, and unto the Virgin who had given Him birth, the merciful intercessor for the sons of men. And they buried the damsel with great honour.. And after a few days Têwôg the blacksmith came from the city of Makmas, and took the [A fol. 36*a*. 1] two daughters and gave them in marriage [B fol. 36*b*. 2] unto his sons, and he himself made them his guests for the sake of our holy Lady, the two-fold Virgin MARY, and her Son, our Lord Jesus Christ, who were with Joseph and Salome when they went to the land of Egypt. Now the history of the blacksmith is written in the homily of our holy Lady, the two-fold Virgin MARY, which is read on the sixth day of the month Hadâr at the feast of Kuesquâm. May her prayer, and her blessing, and the mercy of her beloved Sôn be with our king David for ever and ever! Amen.

O Mary, thou Queen, together with [A fol. 36*a*. 2] all thy children
 Who make their boast in thee, the mother of Israel, Rebecca,
 The barren woman, being in sore straits, thou didst make to conceive
 a heavy burden;
 As thou didst give her consolation, and didst perform her most
 earnest desire, [even so]
 Console thou me, and let not my prayer return unto me empty.

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CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

[A fol. 37 *a.* 1; B fol. 37 *a.* 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were in a certain city¹ two beloved brethren who loved each other dearly, and they were acquainted with the art of writing². And a certain man came unto one of them and asked him to write for him [a copy of] the "Book of the Miracles" of our holy Lady, the two-fold Virgin MARY, [and the brother said, 'I consent', and he began to write].³ And whilst the two⁴ of them were writing the book they fell into some sinful act, and [devils came and] snatched up [A fol. 37 *a.* 2] into the heavens him that was writing the [B fol. 37 *a.* 2] Miracles of our holy Lady the Virgin. Now those devils which seized upon him did not know their companion, and one of them cried out and said, "Throw this man into perdition"; and the man was dismayed exceedingly and trembled, for he imagined that he was going to be destroyed. And our holy Lady, the two-fold Virgin MARY, came, and she was arrayed in apparel which was like unto the colour⁵ of heaven, and she said unto the devils which were carrying away the man, "Why are ye carrying away this man to perdition, for both he "and his brother were writing the Book of my miracles?" And having

¹ B "A city of the cities of the Christians".

² B "Two beloved brethren, who could work skilfully with the hand, and engrave precious stones; now one could write beautifully, but the other was not skilful in writing".

³ The words in brackets are from B.

⁴ B "and whilst he was writing".

⁵ B "apparel a little darker than the colour of heav^{en}, and she cried out with a loud voice and said unto those who were carrying him away".

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The devils come and carry off their souls, which are straightway delivered by the Virgin Mary.

(See page 56).

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said these words unto them she delivered¹ the man from their hands, and he came down little [A fol. 37 *b.* 1] by little from heaven and returned unto the place where he was formerly. And it came to pass that when the man awoke [B fol. 37 *b.* 1] from his sleep he marvelled at the vision which he had seen, and he told his companion everything which had happened unto him and how the devils had come upon him, and how our holy Lady, the two-fold Virgin MARY, who gave birth to God, had delivered him. Then the man repented with a great repentance and saved himself from perdition. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Unto thee from the unseemly path of error turned
 The two brethren who were wont to write thy name,
 O MARY, [A fol. 37 *b.* 2] of tender kindness in deeds, thou bloom of
 every flower,
 Before thy beauty and thy lovely graciousness
 The rejected one became acceptable and he that was false pleasant.

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

[A fol. 38 *b.* 1; B fol. 38 *b.* 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man who was striving strenuously to be-

¹ B "She plucked him from their hands, and then he came down from heaven little by little".

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come a martyr for the sake of Christ, whose name was George the Younger', and one day having been condemned to suffer severe punishment [in prison] he fell asleep suddenly. And it came to pass at the eleventh hour of the night, on the twenty-fifth day of the month Genbôt, our holy Lady, the two-fold Virgin MARY, came in the form of a dove into the prison house [A fol. 38^b. 2] and spread out her shining wings over the place of the wound which was in his head. Then straightway [B fol. 38^b. 2] he awoke and lifted up his hand in the air and took hold of her wings, and she flew out and departed from the prison house. Now she was shining with splendour like the sun, and as soon as she had laid her hand upon his head' he knew that he had been made whole. And a mighty strength came into his body, and he rejoiced greatly and was exceedingly glad, because she had graciously bestowed upon him health and healing. And he remained without eating and drinking for four days, because of the exceedingly great joy which had filled his heart through the pleasantness and sweet odour of our holy Lady the [two-fold] Virgin, [A fol. 39^a. 1] who gave birth to God. May her prayer and her blessing be with our king David for ever and ever! Amen.

When George was evilly entreated through cruel punishment in prison,

As thou didst appear unto him of old in the form of a white dove,
O MARY, thou daughter of a king, thou wise one, who surroundest
[all things],

And didst spread out thy wings over [B fol. 39^a. 1] the wound(?)
like a cherub,

Even so, O my Lady, overshadow thou me with thy healing of fire.

¹ B "Whose name was George the Younger, who was striving strenuously to become a martyr for the Name of our Lord Jesus Christ; now the company of the judges had condemned him to suffer a severe punishment for many days. And one day", &c.

² B "And when he had laid his hand on the sick place which was in his head, he found that he was made whole".

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CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KATÎR.

[A fol. 40*a*. 1; B fol. 39*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in a certain city called Elksûs a priest who was an old man, and his name was Kâtîr; and he dwelt in the church of our holy Lady the two-fold Virgin MARY, who gave birth to God. And in the church was a certain guardian of evil nature who said unto the priest in the church, "Thou dwellest here and yet thou offerest not up the offering of incense, [A fol. 40*a*. 2] and whatsoever possessions come to the church thou dost consume; get thee gone and remove thyself from this place". And the priest said unto him, "O my brother, I am a poor old man. Canst thou not see my infirmity? Behold, I have ministered in the church for forty years, and now my [B fol. 39*b*. 1] strength hath failed me. O my lord, bear thou [with] me by reason of mine infirmity." Now the keeper was exceedingly angry with him. Then the priest answered and said unto him, "Have patience with me for three days, [after which] the monks of the Monastery of Victor, the son of Hermânôs (Germanus?), will come, and I will ask them to take me away with them". Now these monks were in the habit of coming to [the church of] [A fol. 40*b*. 1] Elksûs on the night of the first day of the week with incense and lanterns. And when the priest had said these words he wept exceedingly, and said, "O my holy Lady, thou two-fold Virgin MARY, it is now a period of forty years during which I have ministered in thy church, and wilt thou forsake me this day?" And by reason of his

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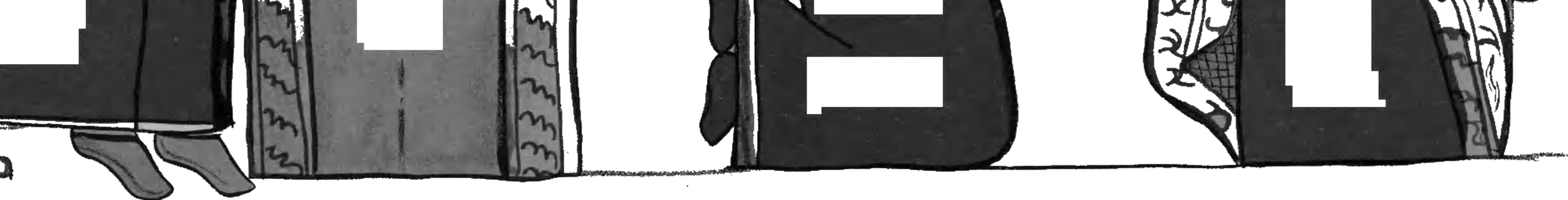
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III.



- I. The guardian of a church abuses the infirm and aged priest Katîr.
 - II. The Virgin Mary rebukes the guardian, and smites him with paralysis.
 - III The Virgin Mary appears at midnight in the church, and renews the strength of the priest.
- (See page 59).*

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II.



I.



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CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

[A fol. 42*a*. 1; B fol. 41*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two brethren in a certain city which was called Dalgâ; one of them was a priest, and his name was Tâg, and the other was a deacon, and his name was Nazîb. And their handicraft was to dye apparel with indigo colour, and they were good men and kept mercy [in their hearts]. Everyone who came [to visit] the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which was in that city [A fol. 42*a*. 2], did they bring to pass the night with them in their home, and they gave him the evening meal. And on a certain day a man of evil nature, a Muḥammadan whose name was Akyâtâr, came unto them, and said, "Dye for [B fol. 41*a*. 2] me [these] garments, and I "will give you payment for the same"; and Nazîb took the apparel from the Muḥammadan and dyed it for him, but he took no payment from him. Then the Muslim said unto him, "Ye are good Christians, but ye "will not hearken unto our Prophet". And Nazîb answered and said unto him, "Your Prophet (i. e., Muḥammad) did not come unto us that "we should listen unto him, but our Prophet (i. e., Jesus) did come unto "the Arabs". Then straightway the Muslim rose up and kissed the head of [A fol. 42*b*. 1] Nazîb, and said unto him, "Your testimony is true; our "Prophet only came to the Arabs". And the Muslim departed and made an accusation against him to the Kâdî¹; and said unto him, "The Christian

¹ The chief judge of the city, Arab. قاضي.

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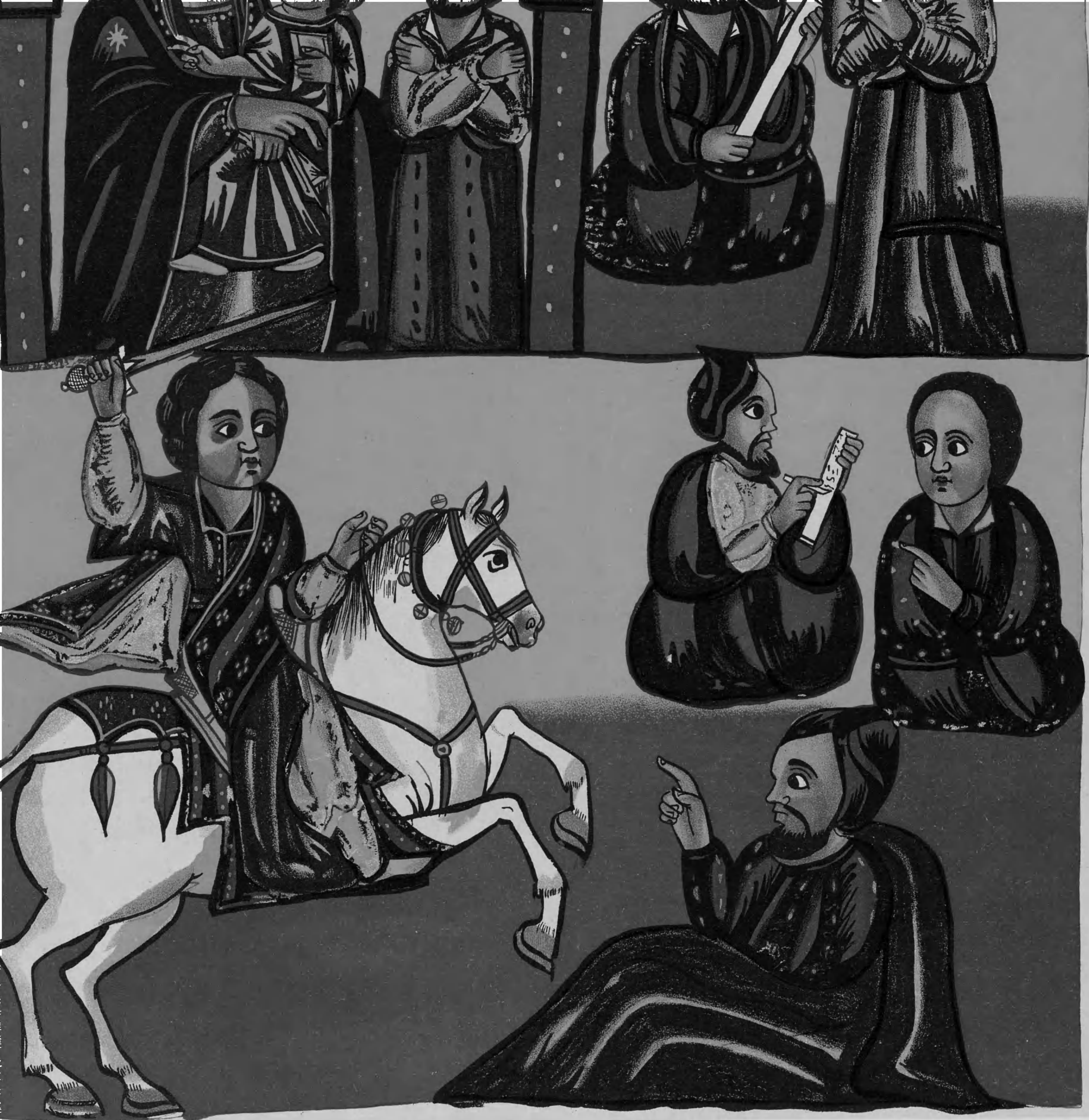
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III.

- I. Nazîb's brother Tag prays to the Virgin Mary for his deliverance.
- II. Saint George of Lydda appears by night to the Kâdî, who releases Nazîb.
- III. The Kâdî writes a paper of release for Nazîb.

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“that the Muḥammadans may not fight against me, and it shall be a “witness for me to them”; and the Kâdî gave him a paper of release even as he had said. Now when the morning had come Nazîb arrived at the church of our holy Lady, the Virgin MARY, of which we have already spoken, with the paper of release, [B fol. 42*a*. 1; A fol. 43*a*. 2] and he read it to those who were there. And they ascribed praise unto the glorious and Most High God, and they gave thanks unto our holy Lady, the Virgin MARY, who gave birth to God, because she had delivered him from the Muḥammadan. [And his brother Tâg celebrated a gr̄eat] festival that day to the name of our holy Lady, the Virgin MARY who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 42*a*. 2].

I being thy servant blamelessly and unceasingly
 Render service unto thee, like the brethren of the country of Dalgâ,
 O MARY the Virgin, O MARY who art full of grace.
 Shall I be cast away from before thy sight
 When there shall come upon me suddenly the reason of tribulation?

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

[A fol. 44*b*. 1; B fol. 43*a*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWO-FOLD] VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a man in a certain country (*or* city) of the Franks (i. e., of Europe) who had a lame foot, and he used to cover up his foot

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with cloth so that people might not know [that he was lame]; and he continued to weep and lament by day and by night without ceasing. And he loved to betake himself early in the morning to the church of our holy Lady, the two-fold Virgin MARY, [A fol. 44^b. 2] who gave birth to God, which was in that city, and was decorated with gold, and silver, and precious stones, and hyacinth stone. And it came to pass one day that a great multitude of people were gathered together [B fol. 43^a. 2] in that church, and the man who had a lame foot came also with them. Now as they were all going out, the Archbishop came and found [him] near the entrance(?) of the church, and he was angry and said, "Who hath been into this church?" And he said unto the people, "Come back, all of you, and do not depart"; and they all returned [to the church]. Then again the Archbishop said unto them, "Get ye out, one at a time", and the [A fol. 45^a. 1] people did as he had commanded them. And it came to pass that when the people had gone out one by one the man with the lame foot was [the only one] left [there]. And he bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and tears flowed from his eyes, and he wept with a bitter weeping; and straightway his lame foot was loosed and he became whole like [other] men. Now when [B fol. 43^b. 1] the people saw him they were terrified and held their peace. And the Archbishop beckoned the man [to come to him], and said unto him, "How long hadst thou been in this state?" And the man replied, "From the time that I came forth from my mother's womb my foot was in that state, and I used to wrap it up in linen that the people might [A fol. 45^a. 2] not know; and I used to weep by day and by night, and I was always making supplication unto our holy Lady, the two-fold Virgin MARY. When I came into the church to-day thou wast angry with all [the people] because of my sin, and thou didst say unto them, 'Come back one by one', and they came back; and the lot went forth for me, and I alone was left [there]."

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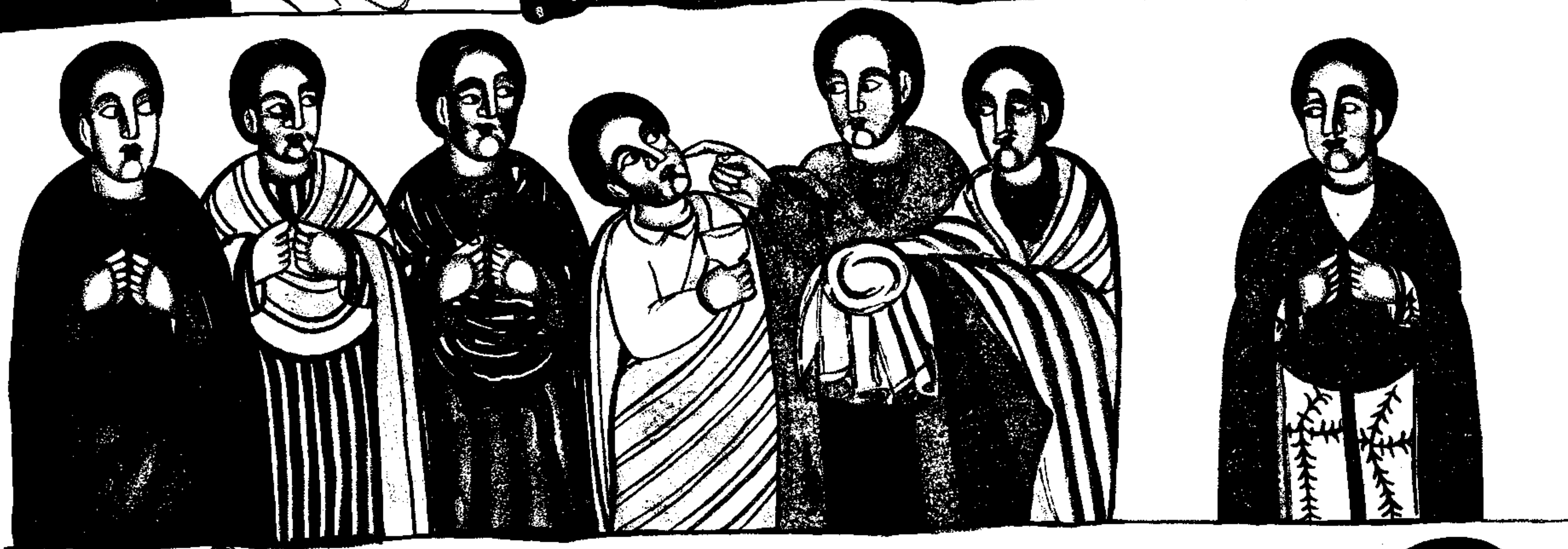
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- I. The Archbishop Zacharias discovers that Mercurius the bishop is a leper.
- II. Zacharias pointing to the leprosy on the face of Mercurius declares him to be unfit for the priesthood.
- III. The Virgin Mary touches the body of Mercurius and heals him.

(See page 64).

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II.



II. The Archdeacon Zacharias tells bishop Mercurius, who is a leper, that he must not

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“Book calleth a man with leprosy unclean.”¹ And when Bishop Mercurius heard him he wept much, and said unto him, “O my father, help me with thy prayers.” Then he departed from him and went and entered into [B fol. 44*b*. 2] the church unto which he had been appointed, and he stood up before the picture (*or* image) of our holy Lady, the Virgin MARY, who gave birth to God, and he wept and made supplication unto her that she would cleanse him of his leprosy; and this he continued to do from the morning of the second day of the week until the ninth hour of the fourth day of the week, and he prayed many prayers unceasingly. Now at the time of the ninth hour of the fourth day of the week he became wearied, and he placed his head in a position wherein he might [A fol. 47*a*. 1] rest himself, and as he was resting he fell asleep straightway; and he saw in a dream that the hand of the picture (*or* image) of our holy Lady, the Virgin MARY, touched (*or* felt) his flesh, and he awoke immediately. And he found that his body had been cleansed from his leprosy, and he rejoiced with a great joy, and praised God, the Glorious and Most High God, and made thanksgiving unto our Lady, the two-fold Virgin MARY, who gave birth to God, because she had graciously vouchsafed unto him mercy. [B fol. 45*a*. 1] May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [A fol. 47*a*. 2]

Thou didst cleanse Mercurius the priest from his leprosy,
And didst heal him completely of the [B fol. 45*a*. 2] disease which
consumed him.

O MARY, fill thou my feeble mind with thyself

¹ “He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague “is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, “and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean”. Leviticus xiii. 44, 45.

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That I may not forget the admonition of thy Son, the Teacher of
the Law,
Even as one who looketh [at himself] in a mirror.

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

[A fol. 48 *a.* 1; B fol. 46 *a.* 1] A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.

Now there was a certain church in the city of Harlôm (Haarlem), and in it was a painted picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which people called the "Helper". And there was among the inhabitants of the city a certain poor woman who had broken her foot, and she had nothing whatever of this world's goods to give to a physician to heal her. Then her kinsfolk [A fol. 48 *a.* 2] took her up and brought her to that church, and they laid her down before the picture of [B fol. 48 *a.* 2] our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they left her there by herself and departed; and the guardian of the church locked the doors upon her and she remained inside. Now our holy Lady, the two-fold Virgin MARY, used to come constantly to that church, and to wander up and down therein, and to walk about in it the whole night long; and when the guardians of the church opened the doors about the season of midnight they would find her there in visible form. And it came to pass that, on the night [of the day] whereon they had left [A fol. 48 *b.* 1] the woman with the broken [foot] in the church, our holy Lady, the two-fold Virgin MARY, came there according to her wont, and found her lying before [B fol. 46 *b.* 1] her pic-

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II.

- I. The woman with the broken foot is laid before a picture of the Virgin Mary in a church.
II. The virgin appears in the church at night, and makes a sign over her with her foot and
heals her. (See pages 66 and 67).

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III.



- I. The Bishop conversing with the Abbess.
- II. The Bishop rebukes the nuns who reported her unchastity to him.
- III. The Abbess confesses her sin to the Bishop, and describes how the Virgin Mary helped her.
- IV. Felix showing the child to the Bishop.

(See page 70).

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II.



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him, saying, "Two young men of most beautiful appearance came unto me and said, 'Our Lady MARY saith unto thee, Take this child, and "keep him with thee, and suckle him and rear him'; then they gave me "the child and disappeared from me, [B fol. 25*a*. 2] and behold, this is the "child." And when the Bishop had heard him he marvelled greatly, and he took the child and kept him in his own house, and he provided him with everything which was required by a child of his age. And when the boy had grown up he taught him the Psalms [A fol. 52*a*. 2] of David, and read to him the books of the saints; and the Holy Spirit came upon him in abundance, and the love of our holy Lady, the Virgin MARY, was with him in full measure. Now after the death of Abbâ Severus the Bishop they appointed the young man bishop in his stead, and seated him upon [his] throne; and he was a good shepherd all the days of his life until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 25*b*. 2]

The Sanctuary of the Law [is] MARY, and she is the Evangelist,
 [and] the abode
 Of the Paraclete [A fol. 52*b*. 1] Who visited her.
 Quickly didst thou remove from the womb of Sophia [B fol. 25*b*. 2]
 the child of her sin.
 By the sound of thy supplication let my sin be done away
 Even as the foam (?) of the sea is done away by the sand.

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

[A fol. 53*b*. 1; B fol. 26*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-
 FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May the blessing of her

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prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Fenkê whose name was Bârôk; and he was a depraved man and did no good work of any kind whatsoever, and all the people hated him. But he loved our holy Lady the Virgin MARY with a ready heart and a determined mind, and he used to keep the fast of Naḥasse¹ because of his love for her, and on the festival of her departure [from this world] he rejoiced exceedingly. And he was wont to make a feast for [A fol. 53*b*. 2] the poor, and the needy, and the old, and the young, both male and female. Now one day certain men who hated him found him on the highway, and [bruised him with stones], and beat him and wounded him with sticks, until his body [B fol. 26*b*. 2] was a mass of bruised and bleeding flesh, but they were not able to drive his soul out of him, and then they smote him sorely with swords, but he did not die. Then Bârôk said unto them, "Even though ye cut my flesh into little pieces I shall not die, for my Lady MARY will keep guard over me, and she will be watching over me at all times, and will deliver me out of your hands"; and when they had heard his words they all took to flight. Then Bârôk made his way to the priest and received the Holy Mysteries, and at that moment the light of life rose [A fol. 54*a*. 1] upon him and he died. And our Lady, the holy Virgin MARY, received his soul and placed it in the [Garden of] joy, and those who had beaten him repented with tears and sorrow [and turned] to our Lady, the holy Virgin MARY, who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

¹ The festival of the preparation of the body of Mary for burial is celebrated on the 15th day of this month; the ascension of her body into heaven is commemorated on the 16th, and an ordinary festival was kept on the 21st.

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- I. Anastasius, the Roman deacon, praying to the Virgin Mary.
- II. He dies, and the Virgin Mary receives his soul.

(See page

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Thy servant Anastasius was lying grievously tormented by his sickness;

As thou didst announce unto him glad tidings and didst make him to rejoice by [thy] words,

Make thou me to hear continually the glad tidings of peace.

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF KALMÂN.

[A fol. 58*a*. 1; B fol. 28*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the great and holy Monastery of Abbâ Samuel of Kalmân a beautiful church [which had been built] in the name of our pure and holy Lady MARY, and in this holy church, in the west wall thereof, was a great and wonderful statue [of her]. And in this famous Monastery there lived a certain holy man who had stablished in his heart and mind the salutation [A fol. 58*a*. 2] of the angel Gabriel unto our holy Lady, the Virgin MARY, and it never ceased to be in his mouth and on his tongue. And he rested neither by night nor by day from reciting salutations to the holy Virgin MARY, and he placed his confidence in her, [and believed] that she would save him [when he should enter] into the presence of her beloved Son. He neither fasted nor prayed, and he made himself to appear to be foolish and weak of understanding, so that the [other] monks might not know concerning his strivings and labours; and he used to act in such a way that the monks treated him with contempt—

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The monks in the monastery of Kálman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

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The monks in the monastery of Kâlman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(See page 78).

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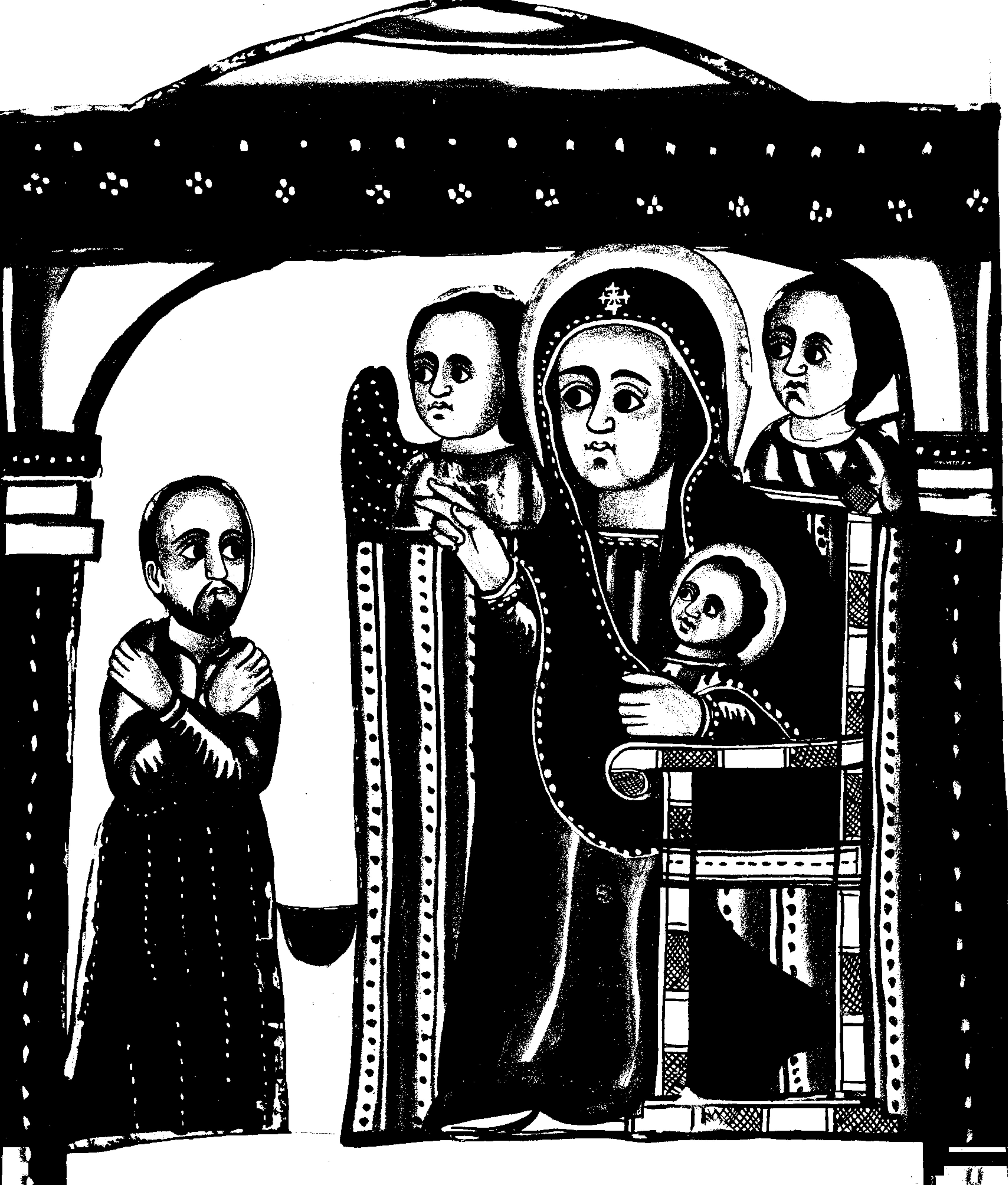
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had heard these things he rejoiced greatly, and he sent to the holy monastery of Abbâ Samuel asking for the skull cap of the monk, so that he might obtain [A fol. 61*a*. 2] a blessing therefrom: but the monks would not send it to him, for they thought that he would lay it up in his own house as a thing to be kept there for safety. So they placed the skull cap in the chest of the church as a memorial of the miracle which the Lady of us all, the Virgin MARY, had wrought. Now that the Bishop might prepare the way the Archbishop sent a message unto him [telling him] to go to the Monastery of Kalmân and to bring the skull cap [to him], that he might be blessed thereby. And the Bishop obeyed the command of the Archbishop, and went to the Monastery, and he took the skull cap of the monk from out of the chest [which held] the property of the church, and he obtained a blessing therefrom. Then he went to the wall which [A fol. 61*b*. 1] had been rent asunder, and he obtained a blessing also from the opening which was left [there]; and he bowed down in adoration before the picture of our Lady MARY three times, and received a blessing therefrom. Then the Bishop anointed himself with the oil of the lamp which was kept burning before the picture, and departed from the Monastery. Now when he had journeyed a little way on his road, and had arrived in the desert, he sought for the skull cap and found it not; and having turned back forthwith and come to the Monastery a second time, he found it in the place wherein it had been formerly and whence he had taken it. Then he took the skull cap a second time, and laid it between the folds of his apparel, and he tied it securely thereto with leather thongs(?). And when he had journeyed a little way he untied the thongs(?), and unfastened his apparel, [A fol. 61*b*. 2] and found it not; then he turned back to the Monastery a third time and found the skull cap [there]. And he took it out of the chest and fastened it inside the covering of his cross; and having taken it in his hand, he went a little way on his road, but when he opened the covering he found

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Cleave thou the back of mine enemy, and the belly of him that
hateth me,
And take thou [in thine hand] a new sword.

The following is the version of this miracle according to the MS. B:—
[B fol. 28*b*. 1] Now there was a certain man in the Monastery of Kalmân who had stablished in his mouth and heart the salutation of the angel [Gabriel, and who recited it always] before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And this man did not receive the Offering except [during the festivals of] the Epiphany, and the Nativity, and Easter, and on the day of the festival of our Lady MARY, who gave birth to God. Now the monks saw him holding [in his hands] some beans which had been soaked in water and which he wished to eat; and straightway they laid hold upon him and took him into the church [B fol. 28*b*. 2]. And he came in before the picture of our Lady, and said unto her, “Deliver thou me from the wickedness of these monks”; now he was unable to fast, and they were making a laughing-stock of him. And he said, “I have taken refuge before thy picture, surely thou wilt deliver me”. Then he took his skull cap, and smote therewith the west wall, and said, “O my holy Lady, “thou two-fold Virgin MARY, who gave birth to God, deliver me”. And immediately the wall was rent asunder, and he went out [through it], and [as he was going] he cast his skull cap [back into the church]; then the wall which had been rent asunder closed up, and became as it was formerly, with the exception of a small opening which was wide enough for the hand to enter, and which was left as a memorial [of what had happened]. Now when the monks saw this they marvelled, for when they sought for the monk they could not find him; and they and their Abbot Isaac sorrowed with a great sorrow [B fol. 29*a*. 1]. And when the Bishop heard this, he rejoiced and went to the wall which had been rent asunder, and

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III



II.

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II.



IV.



III.



I.



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- I. The cannibal's soul carried off to hell by the Devil.
- II. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.
- III. Our Lord Jesus Christ in glory.
- IV. The soul of the cannibal in the protection of the Virgin Mary.

(See page 85).

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THE MIRACLES OF THE BLESSED VIRGIN MARY (B. Folio 32a).



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man said unto them, "When they had suspended me upon the wood, "and were about to drive the nails into me, there came unto me a certain "woman, who was most beautiful in form, and who was shining with light "that was brighter than that of the sun, and she held back the nails so "that they did not touch my flesh. Then she took me down from upon "the wood, and said unto me, 'Get thee to the church, and to thy mother, "for she wisheth to snatch my Son from my bosom in thy stead'". Then the people ascribed praise and glory unto God, the Glorious and Most High, and they gave thanks unto our holy Lady, the [two-fold] Virgin MARY, who gave birth to God. And the woman and her son ministered in the church of our holy Lady, the [two-fold] Virgin MARY, who gave birth to God, until their death. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

In the MS. B. the narrative of this Miracle is much shorter and runs thus:—

[fol. 32*a*. 1 and 2]. It is said that there was a certain man who was a thief and a robber of churches, and that inasmuch as he was a man of evil habit and life he stole things from them daily; and all the people were lying in wait [to catch him]. And it came to pass one day that he carried off some of the possessions of our Lady MARY according to his wont, and the people caught that thief, and beat him, and bound him in fetters and chains, and then they thought that they would take away his life(?). And he said, "I place my trust in our holy Lady, the two-fold "Virgin MARY, for whosoever believeth in her prayers shall be saved "from all sorrow". Then she appeared openly unto the men who had beaten him, and had laid hands upon him that they might take away his life, and she said unto them, "Release him"; and they released him by the command of our holy Lady, the two-fold Virgin MARY, and set

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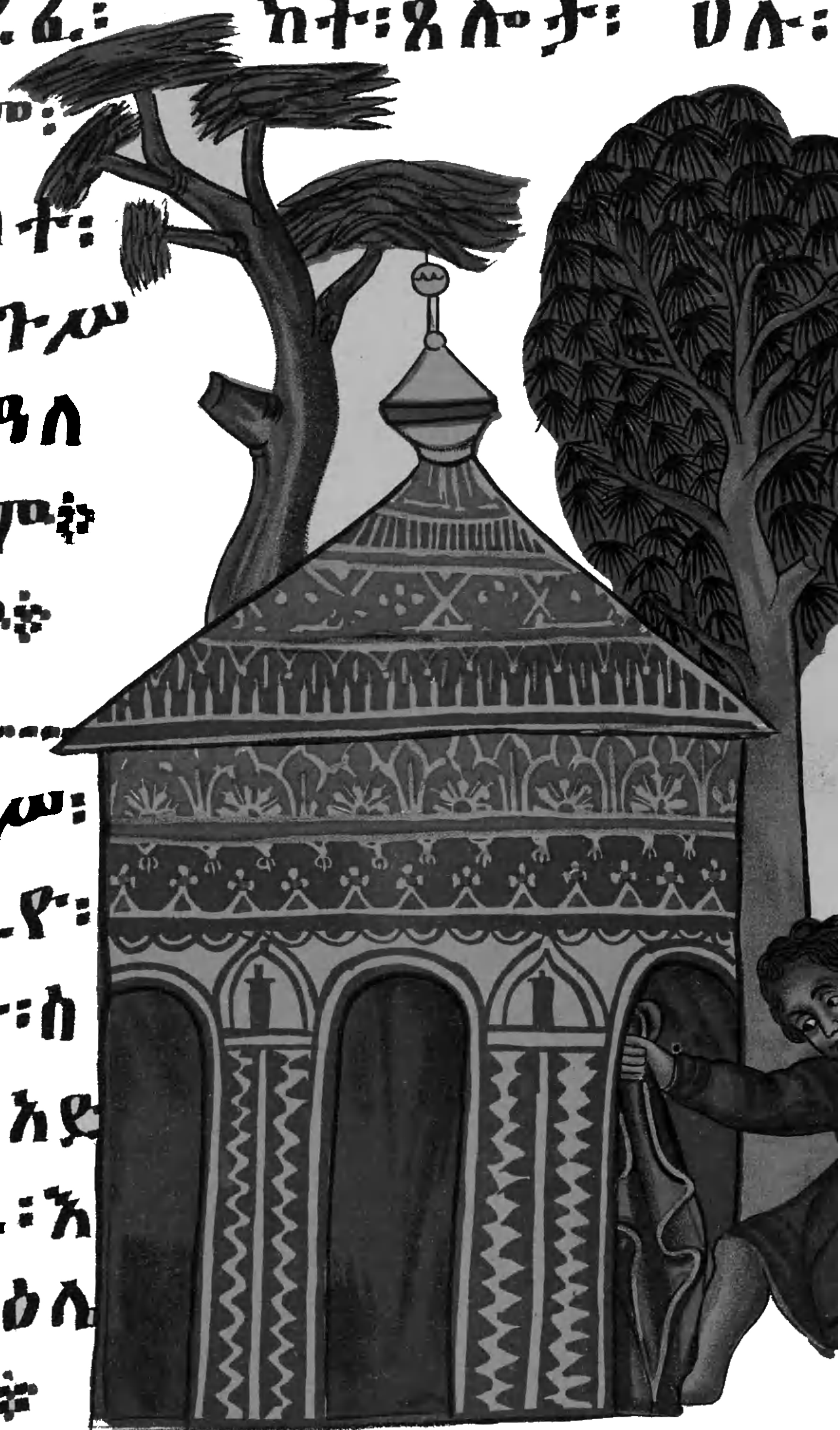
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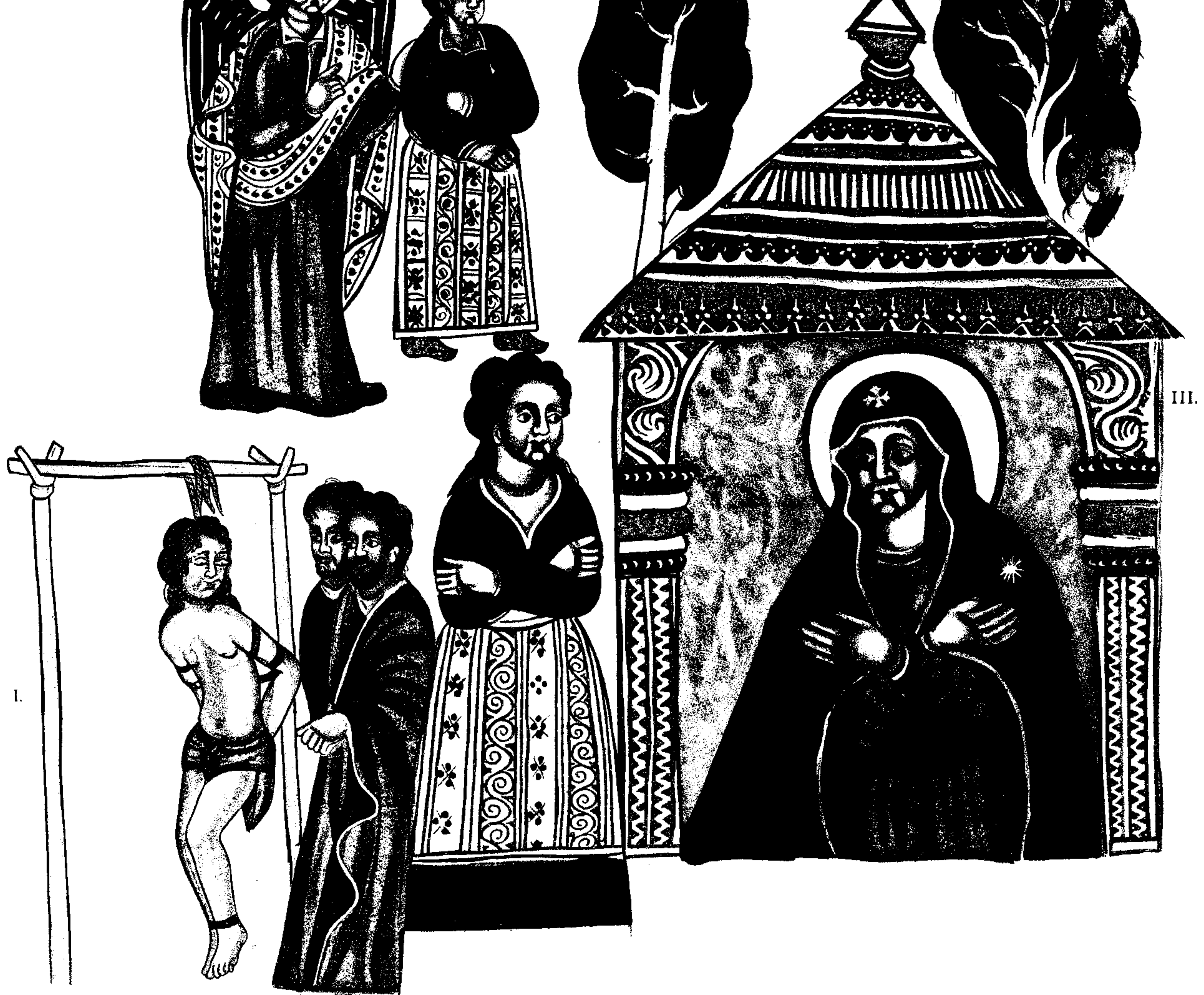
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- I. Philemon is caught in the act of thieving, and is hanged by order of the magistrates of the city.
- II. Philemon's mother, accompanied by an angel, sets out for the shrine of the Virgin.
- III. Philemon's mother entreating help for her son from the Virgin Mary.

(See page 90).

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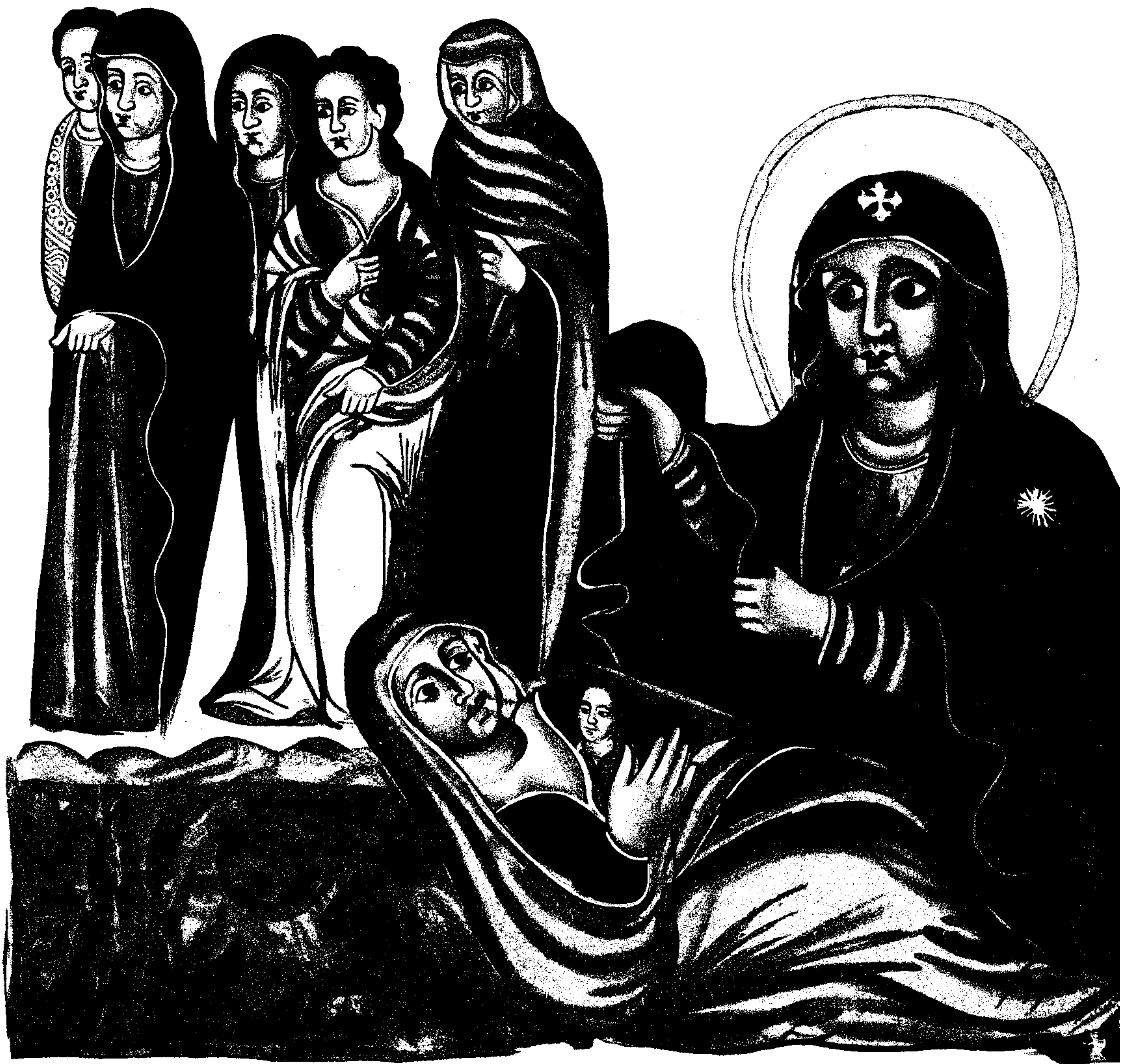
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A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety.

(See page 92).

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Even so cover thou me over, and let not my need be too hard
for me,
O my Lady MARY, who didst receive me into thy care from the
womb,
With vestments of light and not of skin.

In the MS. B the story is much shorter, and reads:— [fol. 58 *a.* 1 and 2].
Now there was a certain woman who was with child, and whose
hour for bringing forth had well-nigh come. And as she was journeying
[along the road to go] to the church of Saint Michael, to keep the
feast [together with many other people, they heard the roar of the
waves of the sea as it came rushing when it was as yet a distance of
three measures away. And the people were afraid and fled, and the
woman was left alone because she was unable to run away with them,
and none of them turned back to her. Then she cried out to our Lady
MARY, and said, “O my Lady, [save me] from being drowned in this
“flood of waters”. And our Lady MARY came, and hid her with her
mantle, and she gave birth to her child, without pain and without suffering,
and not one drop of the water of the sea touched her; and the waters
went back within their bounds, and the woman came forth, together
with her son, [unhurt]. Then those who had forsaken her enquired of
her, and she related unto them how this thing had happened unto her;
and they rejoiced with great joy and glorified God, and gave thanks unto
our Lady MARY, who doeth wondrous things and worketh miracles.
And [his mother] called the child “Abreskîrôspôs”, that is to say, “The
“hand of MARY hath touched him”. May her prayer, etc.

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CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

[A fol. 73*a*. 1; B fol. 59*b*. 1] A MIRACLE OF OUR HOLY LADY, WHOSE NAME IS SWEET, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant our king David for ever and ever! Amen.

Now [one day] there were two women with our Lady MARY, and a thirsty dog came to them, and they drove him away; but our Lady MARY was exceeding grieved when she saw how thirsty he was, and she wept. And the women said unto her, "Wilt thou be more merciful unto this dog than we? Shall not Christ, [A fol. 73*a*. 2] Who is called the "Messiah, be born of thee?" Now when our holy Lady heard these words great joy entered into her heart. Then, taking up her water pitcher, she went [B fol. 59*a*. 2] to a place some distance away, and having put off her shoes from her feet, she poured water into one of them and gave it to the thirsty dog to drink. And one of the women said unto her, "Why hast thou drawn water [for him] from thy pitcher? And if thy jar be broken thou wilt not find water [elsewhere]". Then our Lady MARY answered and said unto her, "The water [which I have given the dog] is not that which cometh forth from a well, but from heaven, and God, "Who hath given this thirsty dog water to drink, [A fol. 73*b*. 1] gave it "unto me from above". Now after she had spoken these words the Word of the Father took up His abode in her. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Feed thou me, O MARY; thy servant, who is held in honour [by thee],

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country of Egypt, and to go round about in all the borders thereof, and to pull down and destroy the churches, and everything which was therein [A fol. 81*b*. 1]. And this man came unto the city of Athribis', that is to say to that portion of the boundary of its territory which is opposite to the building wherein they make honey'. Now there was in the city an exceedingly large church³ which had been built in the name of our holy Lady [B fol. 61*a*. 1] the Virgin MARY, who gave birth to God, and it was the first and oldest of the churches which had been built in the name of our holy Lady MARY in all the monasteries of Egypt. And in this church there were four doors, and in these four doors were four [A fol. 81*b*. 2] shrines, and above the four shrines were four canopies, [and between each of these] was a distance of forty cubits; and one hundred and six[ty] pillars, which had been hewn out of white stone, supported them. Each of the pillars was carved all over with vine branches, and the hollow parts of them were sculptured and ornamented with cunning work in stone, and they were encircled with bands of gold and silver. And there were in the church four and twenty saints' chapels, and in them were placed [B fol. 61*a*. 2] four and twenty tabernacles of the Law. And among these was an image of our holy Lady, the Virgin MARY, who gave birth

¹ I. e., the capital of the tenth nome of Lower Egypt, the name of which is written  *Het-ta-her-abt*, the Ἀθριβίς of the Greeks, and the ἈΘΡΙΒΙ of the Copts; the city lay on the east bank of the Damietta branch of the Nile.

² The allusion here is to Benha al-'Asal, i. e., "Benha of the honey", a large village or town to the north-east of which Athribis was situated. Benha has been famous for its honey for centuries, and it is said that the words "al-'Asal" were added to its name because the Copt Maḳawḳas sent a jar of its honey to Muhammad the Prophet as a gift.

³ M. Amélineau, quoting from an Arabic MS. in the Bibliothèque Nationale at Paris, thus describes the Church of the Virgin at Athribis. "Dans cette ville était une église au nom de la Vierge avec quatre portes et quatre piliers. Entre chaque pilier, il y avait 40 coudées d'intervalle, ce qui donnait une longueur de plus de 80 mètres à l'église entière. Elle était tout entière bâtie de pierres et ne comprenait pas moins de 160 colonnes. Le sanctuaire et l'autel étaient sculptés, ornés d'or et d'argent. Il y avait en outre une image de la Vierge incrustée de pierreries, revêtue d'une robe de soie, provenant de Constantin, avec des portraits de Michel, de Gabriel et des autres anges. Des chandeliers d'or et d'argent y étaient continuellement allumés". *La Géographie de l'Égypte*, pp. 67, 68.

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made an end of his prayer and of the supplication which he offered up with much crying, he left his house and departed unto the place where the general was [sitting] in his tent. Now when the servants of the general saw him they said unto the holy man John [A fol. 82*b*. 2], "Why hast thou come here, O monk, and what dost thou desire?" And John answered and said unto them, "Behold, I have the wish that ye should announce me quickly to the general, for there is a word which I would speak with him, and it must be spoken between us two in private"; so the servants departed and made known to the governor concerning him, and he made [them] bring John into his presence. Then John gave him the salutation of "peace" with modesty and humility of spirit. And the general received him, and said unto him, "And to thee also be peace with the mercy of God!" And again the general said unto him, "O monk, [A fol. 83*a*. 1; B fol. 62*a*. 1] hast thou a desire to seek ought from me?" Then John the monk said unto him, "Yea, my lord. I wish thee to take me unto some place, where there is no man except thyself, so that I may speak unto thee in private the word which I have to say". And the general commanded those who were round about him to withdraw, and there remained no one [with them] except the friend who was first counsellor, and who lay in his bosom. Then the general said unto him, "O monk, declare what thine heart desireth." And John said unto him, "O my lord and master, behold now! I have heard that thou hast come hither to pull down the church, and to destroy the fair beauty [A fol. 83*a*. 2] of the edifice thereof, which hath been built in the name of our holy Lady, the Virgin MARY, who gave birth to God, the church which is the first and oldest [B fol. 62*a*. 2] of all the churches [in Egypt]. And behold, I entreat [the favour of] God, and I make supplication unto thee also that thou wilt rise up [and come] and walk about a little in the courtyard and in the broad aisles of the church, so that thou mayest be able to see the building thereof, and its foundations,

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“[which thou couldst speak] that would please me? But speak, I pray thee”. And the old man John said unto him, “O my lord, grant me a boon and wait in patience for a space of three days [B fol. 63*a*. 1] before thou destroyest this church — and for each day I will give thee one hundred dînârs — until a letter with commands from the king shall reach thee; and after the three days are ended then shall it be as God Almighty wisheth. And if a letter with commands reach thee [good and well]; and if not, then do according as thou shalt desire”. Now when the general and his friend and counsellor had heard these words from John the priest, he laughed at him, and derided him, and said unto him, “O aged man, between us and between the country of Macedonia is it not a journey which would require a space of two months to perform by those who would travel thither? And to return hither would also require two months, that is to say, added together the number of the months is four, and yet thou sayest unto me, ‘Wait patiently for three days until a letter with commands from the king shall reach thee!’” And the counsellor said unto the general, [A fol. 84*b*. 1; B fol. 63*a*. 2] “As [these] Christians grow old their brains dry up in the years of their old age, and their understanding waxeth little, and they become stupid through overmuch fasting and prayer, and they destroy their minds with food made of garden herbs, and lentiles, and pulse. But now, I will give thee counsel which shall be pleasing unto thee. Take from this old man the three hundred dînârs, for they will pay that which thou owest; a letter with commands from the king cannot reach thee in three days, and after that period thou canst do as thou wishest”.

Then straightway the general said unto the blessed [A fol. 84*b*. 1] old man, “I consent, and I will wait patiently for thee until three days are ended, and in accordance with what thou sayest I will not pull down the church”. And John the priest said unto him, “Now therefore, establish a covenant with me, and swear an oath before our holy Lady, [B fol. 83*b*. 1]

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“He shall rule the house of Jacob for ever, and His kingdom shall have
 “no end, and He shall perform for thee everything which thou shalt ask
 “from Him. Now hath the time drawn nigh for the manifestation of thy
 “power over thine enemies who wish to overthrow thy holy place. Arise,
 “do battle with thine enemies and let them not escape; destroy thou their
 “counsel [A fol. 85 *b*. 2], and let them not say, ‘Ha, ha, we have seen with
 “our eyes [B fol. 64 *a*. 2] the disgrace, and the destruction, and the misery
 “‘of the place’ wherein thou dwellest. O my Lady, I entreat thee and
 “I adjure thee by the Holy Word Whom thou didst bear [in thy womb]
 “for nine months and five days — that is, until the time when He was
 “brought forth by thee — and Whom thou didst suckle at thy breast;
 “and I entreat and adjure thee by God, His Father, [B fol. 64 *b*. 1] not to
 “punish always, and not to be angry for ever, O thou who art tender of
 “heart and whose mercies towards the children of men are abundant;
 “and I entreat and adjure thee by thy prayer which is received before the
 “eyes of thy Son, to make manifest this day the might of thy miraculous
 “power, O my Lady, thou Lady of angels and of men!”

With these words, and with others like unto them, did John make
 supplication [unto our Lady MARY], and he wept by day and by night,
 and he ceased not [A fol. 86 *a*. 1] to keep watch, and to pray, and to pro-
 strate himself before her, with words and deeds of service; and he neither
 ate, nor drank, nor tasted food with his lips until the end of the three
 days. And it came to pass on the third day, at the eleventh hour of the
 night, after cockcrow [B fol. 64 *b*. 2] but before the daybreak had come,
 that behold, our holy Lady, the Virgin MARY, who gave birth to God, and
 who is tender of heart unto those who make supplication unto her with
 abundance of tears and with a broken spirit, appeared unto him in visible
 form from out of her image, and she poured forth upon John grace from
 her lips. And she said unto him, “O priest John, behold, God hath re-
 “ceived all thy petition [A fol. 86 *a*. 2] which thou hast made unto Him

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Meanwhile, the general was in his tent and was lying fast asleep upon his bed; now his tent was firmly closed and a lamp was burning before him. And at that moment¹ he awoke from his sleep, and saw there by the light of the lamp a white dove which had dropped a sealed letter from her beak. [A fol. 65 *b*. 1] Then marvelling greatly at this thing he enquired of his servant, and said unto him, "Whence did she come? "And how hath this white dove entered into the tent, seeing that the "tent is firmly closed, and the wings thereof are fastened with pegs?" [A fol. 87 *a*. 1] And his servant said unto him, "I know neither whence "she hath come, nor by what means she hath entered into [the tent], but "only that I saw her dropping a sealed letter from her beak, and that the "letter was sealed with the seal of the king". Then straightway the white dove vanished before their eyes. And the general said, "Behold, my "soul is moved, and my heart is confused by reason of this thing". Then he rose up quickly and took the letter in his hand, and he opened and read it by the light of the lamp; and he found that the letter was in the handwriting of the king himself, and that the ink wherewith the king's own words had been written was wet as if they had just been written. And the letter spake thus: — "Letter from the king Kalīfā unto a certain "general in command of one [A Fol. 87 *a*. 2] hundred soldiers mounted "on horses, whom I commanded to go and travel about through the bor- "ders of Egypt, and to overthrow the churches of the Christians. Know "now and understand, O general, concerning the people whom God "[B Fol. 66 *b*. 2] the Most High loveth, for thou shalt do harm neither "unto them nor unto the church which is in the city of Athribis, nor unto "the [other] churches which are within the borders of Egypt. But when "thou hast read this letter which containeth mine own words and is "written by mine own hand, thou shalt rise up straightway, and quickly

¹ I. e., the moment when the Virgin MARY was speaking to John.

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“and thy words are right. Behold, a letter containing the royal commands
“of my lord the king hath just reached me from the beak of a white
“dove, and I could not understand by what means there reached me the
“dove that dropped from her beak into my tent the letter which contained
“the royal commands of my lord the king, and was written by his own
“hand. And the king hath commanded me to desist from the attempt to
“destroy the church, and to go [back] to him. And now, O priest, I know
“the intercession and the power of the help of our Lady MARY, and that
“her Son [A fol. 88*a*. 2] doeth for her everything which she asketh Him
“[to do]. Therefore, rise up, and let us go to the church, and let us pray
“before the picture (*or* image) of our holy Lady, the twofold Virgin
“MARY, that she will help me and make prosperous my way.” Then
straightway they rose up and went together to the church, and John the
priest prayed the prayer which was fitting, and the general himself prayed
unto our holy Lady, the Virgin MARY; and he gave unto the church
one hundred dînârs, and the three hundred dînârs of gold, concerning
which he made three days before a covenant that John the priest should
give him, he remitted unto him. Then the general bade farewell unto
John the priest and departed from him [B fol. 66*b*. 2] in peace; and he set
out on his journey to Macedonia, giving thanks unto God Almighty and
marvelling at the wonderful and and miraculous thing which he had seen.

And it came to pass that at the end of two months the general
arrived in the country of Macedonia, and when he entered into the
presence of the king he saluted him, and he and his soldiers bowed
down before him; and the king was exceedingly glad to see him, and he
gave him the salutation of peace. Then the king made those who were
standing round about him to withdraw, and he said unto the general,
“Did the letter containing my royal commands which I sent unto thee in
“the beak of a white dove reach thee?” And the general said unto him,
“Yea, it reached me in the night, just before daybreak, and I have come,

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“unto me in the same manner, and spake unto me from the place where
 “our Lady MARY was, [B fol. 67 *b.* 1] saying, ‘Didst thou not say unto me
 “‘yesterday that thou wast not a foe unto the house of my sanctuary
 “‘which is in the city of Athribis?’ And I said unto her in great trepidation,
 “‘Behold, I have heard thy command, and I have received the voice of
 “‘thy words, and I will write unto [my] general, even as thou hast com-
 “‘manded me [to do], O my Lady’. And it came to pass when the
 “morning had come that I again neglected to do the command of my
 “Lady, [A fol. 89 *b.* 1] and in the folly of my heart I forgot the vision.
 “Now on the night of the third day I saw for the third time the form and
 “appearance of that voice, though I know not how. But it lifted me up from
 “my bed and set me upright upon my feet; then a mighty dread, which
 “tore me asunder and made all my members to tremble, fell upon me.
 “And that voice spake once again, and said unto me, ‘I will not have
 “‘compassion upon thee in my mercy, [B fol. 67 *b.* 2] but I will destroy
 “‘thee quickly, both soul and body, and I will wipe out the memorial of
 “‘thee from off the earth, because thou hast transgressed the word of my
 “‘command. Behold, I have appeared unto thee three times [in] three
 “‘nights, and I have told thee not to make thyself a foe unto the house
 “‘[A fol. 89 *b.* 1] of my sanctuary which is in the city of Athribis, and not
 “‘to overthrow the building thereof But now, write a letter of com-
 “‘mand, and send it quickly unto the general whom thou hast despatched
 “‘to overthrow the churches; do then according to what I say unto
 “‘thee’. Then I bowed low before her, and said unto her, ‘O my Lady,
 “‘if I write a letter of command, who shall take and bring it unto the
 “‘general? for the country wherein he is is afar off.’ And she said unto
 “me, ‘Do thou write according as I have commanded thee, and God
 “‘Almighty shall decree who shall take it to him’. Then straightway I
 “wrote the letter with great and anxious care, for she was holding my
 “hand. And there came unto me a white dove, and when he had drawn

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her prayer, and her blessing, and the mercy of her beloved Son be with our king David and with all the children of baptism (i. e., Christians); and may we all love her together, and [A fol. 90*b*. 2] may He have mercy upon us for ever and ever! Amen.¹

A miracle of thy love, O flower of Ḥannâ, was made known before the Kalîfâ.

A bird bearing a parchment letter with royal commands flew away,

And at thy behest brought it unto a land which was afar off.

Let the Fish of the sea which beareth gold

Swim through the abysses and go up on the shore.

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.²

A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

¹ In B the story ends thus:—

“And the church which was built [standeth] unto this day, and the building thereof is uninjured. “Behold, O ye who love Christ, ye have heard this mighty miracle which was wrought by our holy “Lady, the two-fold Virgin MARY, who gave birth to God. Let us now make supplication unto Him “Who was born of her, and Who became the salvation of Adam and his seed, that He may pardon us “our sins and wipe out our transgressions, and help us in the time of our tribulation, and make to prosper “the fruit of our land, and nourish the children who are born, [B Fol. 68*b*. 1], and give strength unto “the aged. May He lengthen the days of His servant Ḥâyla Mâryâm, and may He strengthen in the “true faith, through the intercession of this pure Virgin, us her servants and her hand-maidens, and me “also her sinful servant, Ḥâyla Mâryâm, for ever and ever! Amen.”

² I. e., the twenty-third Patriarch of Alexandria, who sat from about A. D. 385 to A. D. 412; see RENAUDOT, *Hist. Pat.*, pp. 103—108. This Patriarch is often called Philotheus; we owe several apocryphal legends to his pen.

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and I saw a marvellously great light whereon sat the Queen of women, our holy Lady, the two-fold Virgin MARY, who gave birth to God. Her face shone like the sun by reason of the light which was upon her, and she was clothed with light of such splendour that at length I said, "There is no being in [this] world who is able to look upon such great glory"; and Michael, and Gabriel, and thousands of angels were going round about her. And it came to pass when I saw them that I fell upon the ground, and I became like a dead man, but Michael raised me up and removed from me fear and dread. Then [our holy Lady] herself spake unto me, [A fol. 91^b. 2] and said, "I am the holy two-fold Virgin MARY, who gave birth to God; rise up and be not afraid. Salutation unto thee, O thou horseman and warrior who doest battle for the faith! Salutation unto thee, O thou strong corner [stone] in the churches of God! Rise up, be strong, and know that I am the Mother of the King of the heavens and of the earth. He Whom the heavens and the earth cannot contain did I bear in my womb for nine months, and by His will I suckled with the milk of my breasts Him that giveth food unto all flesh. I, MARY, the daughter of Joachim and Hannâ, of the tribe of Judah, and of the seed of David, have appeared unto thee by the desire [A fol. 92^a. 1] of my beloved Son; and I will shew thee that which thou hast asked and sought from me concerning this house and concerning my coming into the country of Egypt from Jerusalem. Now as concerning this house He desireth to leave [it] in this state¹, so that it may be a testimony unto all the generations that shall come into the world concerning the lowly estate which came upon us; for my beloved Son did not desire to be

¹ The church of Kueskûâm is here referred to; compare:— "Pilgrimages have been made by many multitudes from all districts to this church from ancient times, because it has been celebrated on account of signs and wonders and the healing of various diseases; and the time of pilgrimage is at Easter, every year. The Lord Christ commanded that the original size of this church should not be added to; but that it should remain as it was. The mark of the hand of the Lord is on the eastern and on the western mountain." See EVETTS, *Churches and Monasteries of Egypt*, p. 227.

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“And straightway I looked, [A fol. 92*b*. 2] and behold, the angels, and
 “the archangels, and the Seraphim, and the Cherubim came in their com-
 “panies, and they bowed down in adoration before Him, and they ascribed
 “praise unto Him, each according to His tongue, and said, ‘This is the
 “‘day which God hath made and blessed’. Then they came unto me,
 “and they paid honour unto me, for honour had been given unto me by
 “the Father. And they said, ‘Blessed art thou above women, and blessed
 “‘is the fruit of thy womb which hath gone forth to do good unto its
 “‘nation which sin hath destroyed. Thou art the spotless Bride, and in
 “‘thee there is no guile. Thou art the blessed Dove, the Mother of God,
 “‘the Queen, the Mother of the living King, Who hath appeared from
 “‘thee, and Who shall become the life of the world. [A fol. 93*a*. 1]
 “‘Blessed are we, moreover, for we have seen our Lord born in the
 “‘flesh.’

“Then Saint Gabriel drew nigh unto me with his shining and joyful
 “countenance, and he bowed down before me, and said unto me, ‘This
 “‘is He of Whom I told thee, and concerning Whom I brought thee glad
 “‘tidings in the times that are past, saying, that He would appear through
 “‘thee, and that He would give mercy and strength unto all the peoples
 “‘who shall believe in His Name and render service unto His glory.’
 “Then Joseph came and with him were Salômê and the midwife’, and
 “when they had seen what had happened they rejoiced with a great
 “joy. And when the midwife saw the Child in the stable she bowed
 “down unto Him, and she lifted Him up in her arms, and said, ‘Blessed
 “‘am I whose eyes have seen Thy joy this day, O Thou Who hast come
 “‘into the world to forgive the sins [A fol. 93*a*. 2] of sinners of whom
 “‘am I.’ And she turned to me and said unto me, ‘Blessed art thou, O
 “‘mother of God, concerning Whom the Prophets have cried, saying,

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“the prophet Mîlkēyâs (Micah)[†] saith, ‘And thou, Bethlehem of the country
 “of Ephratah, art not the least of the provinces of Judah, for from thee
 “shall go forth the King who shall rule my people Israel’. Then Herod
 “said unto the Magians, ‘Go ye and seek out the Child, and when ye
 “have found Him come and tell me, [A fol. 94*a*. 1] that I may worship
 “Him!’ [Now he said this] not because [he wanted] to worship Him but in
 “order that he might kill Him, for he thought that [the Child was] an
 “earthly being, and that His kingdom was of earth. And when the Ma-
 “gians had heard those things from the king, they went forth to seek for
 “the Child. Now that same star which guided them from their own
 “country, until it brought them unto the place where my beloved Son
 “was, left them, and was no more seen. And when they had entered into
 “[the stable] they saw the Child in my arms, and they worshipped Him,
 “and with joy and gladness they brought forth gifts of gold, frankincense,
 “and myrrh; and they cried out, saying, ‘Blessed be the Great King Who
 “shall destroy the kingdoms of the earth. And moreover, Thou shalt
 “descend into the earth, and Thou shalt bind in chains Satan, even
 “according to what we have found in [A fol. 94*a*. 2] the Book of the
 “‘Prophets and wise Fathers’. And that night they slept [there], thinking
 “that on the morrow they would go to Herod and tell him that they had
 “found the Child and His mother. But the angel of the Lord appeared
 “and said unto them, ‘Get ye to your own country in peace’; and they
 “went there according as the angel of God had said unto them.

“Now when forty days were ended we brought Him up to the
 “Temple that they might do unto Him [according to] the Law of Moses,
 “and according as they are wont to do unto the children of Israel. And
 “when we had brought Him into the house of the sanctuary [we found]
 “there a priest whose name was Simeon, and he was expecting to see

[†] See Micah V. 2.

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“And it came to pass when the morrow had come that Herod
“commanded them to slay the children in Bethlehem and in all the borders
“thereof and in all the districts thereof, according to what he had been
“informed by the Magians, and according to the word of Satan, the father
“of all iniquity. So we rose up [and went] on our way, and Joseph was
“in front of me. And I carried my Child sometimes on my shoulders,
“and sometimes on my back, and sometimes in my arms, and by reason
“of the length of the way, and the weariness of the journey, Salome
“[carried Him] for me in turn. Then, sometimes, I set Him down upon
“the ground that He might follow me, even as do women when they
“teach their children to walk, for I was a little (*or* weak) woman, and it
“had not been my wont to toil hard. And He would walk along a little
“way at a time, holding on to the hem of my skirt, and then, like all
“children who cry out to their mothers to carry them, He expected [A fol.
“95*a*. 2] me to carry Him, and I did so immediately on my back. Then
“I would embrace Him, and would rejoice in His walking, and at the
“same time I cast imprecations upon Herod, and cursed him and all
“his kingdom because he had treated innocent and sinless children in
“such a cruel manner, and had slain them, and had put sorrow into
“the breasts of their mothers and fathers. Now when Joseph saw
“Salome carrying the Child upon her shoulders he would take our food
“for the way.

“And it came to pass that when we arrived in the country of Egypt,
“we sat down outside a city, under the shadow of a tree, that we might rest
“from the heat of the sun, for the season was summer and the day was
“the twenty-seventh of the month Genbôt¹, and Joseph and Salome slept
“by reason of the weariness of the way, [A fol. 95*b*. 1] but I suckled my
“Child. Now His apparel was like unto wine, being the same as mine

¹ I. e., May 22.

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“from. Now the water was as sweet as honey, and as white as milk. “Then He made the sign of the cross over the water, and said, ‘Let this “water be unto every one who wisheth to drink therefrom healing and “pleasant, except unto the people of this city; unto them let it be as “gall in their mouths, and let not any one of them have benefit therefrom’. “Then when we had eaten a little food I took my beloved Child upon “my back, and we rose up to depart.

“And straightway their temples fell down in the twinkling of an eye, “and not one of them was left [standing], and the idols thereof were “broken [A fol. 96 *a*. 2] and dashed to pieces; and in like manner the “gods thereof were thrown down, one upon the other, and were broken. “Now, as we were making our way up into Egypt the mountains and “the wild beasts came and worshipped my Son, and when we journeyed “onwards they also journeyed with us. Then my Son turned towards “them, and placing His right hand upon the mountain which was towards “the East, and His left hand upon the mountain which was towards the “West, said unto them, ‘Stand ye still, and behold, make firm your roots ““(literally hand) deep in the rock like things fastened therein’; and thus “do they appear unto us until this day. And He said unto them, ‘Be ye “a sign unto those who shall not believe in Me and unto those who shall “deny My coming, and unto the sinful Jews, and unto Herod the accursed “and his kingdom, [A fol. 96 *b*. 1] and unto all those who shall not believe “in My holy Name’. And He said unto those mountains, ‘Ye have recog- “nized Me and ye have believed in Me, O things which have neither “soul nor body, but the kings whom I have created in Mine own form “and likeness believe not in Me and they will not render homage unto “My glory. Those for whose sake I have come into the world will

of it or bathed in it, was healed of his pains; and many were cured of their diseases; and the water became, in the mouth of those who drank of it, sweet like the water of the Jihon; I mean the Nile of Egypt.” EVETTS, *The Churches and Monasteries of Egypt*, p. 226.

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“from the greatest to the least, marvelled at the glory which was on my
 “Son, and said, ‘We have never at any time seen a child like unto this’.
 “Now as we were passing on through one of the squares of the city,
 “bchold five camels [A fol. 97*a*. 1] crowded us on the road, and when
 “my Son saw them He said unto them, ‘Stand still’, and they became
 “stones even unto this day.’ And there was a certain man whose name
 “was Teflem, upon whom was the mercy of God, and he received us
 “and made us to abide in his house; and all the idols [therein] fell down
 “and were broken in pieces. Then all the ministrants of the gods were
 “afraid, and they hid themselves in their houses. Now when the morning
 “had come all the people gathered themselves together to the place
 “wherein we were, and [among them] were many who were dumb, and
 “deaf, and sick of every kind of disease. And my Son laid His hand
 “upon them and healed them of all their sicknesses, and He wrought
 “in that city many miracles, the which if I were to tell thee no paper
 “[A fol. 97*a*. 2] would be sufficient to contain [the story of] them. Then
 “multitudes of people came to us and pressed upon us, by reason of the
 “miracles which He wrought that day.

“And we departed from that place and came unto a city the name
 “of which is Pantôs², and the inhabitants thereof were lovers of men and
 “we abode there; and my Son wrought miracles without number therein.
 “And He said, ‘My Name, and the name of My mother MARY, shall be

¹ “It is said that there was on the highest point of the town a cock, and beneath it a row of dromedaries. When a stranger approached the town the cock crowed, and the dromedaries came out to destroy that stranger. But when our Lord Christ, to whom be glory! came to this town, the cock crowed and the dromedaries went out, according to their custom; and when they saw the Lord Christ and the Lady, and Joseph the carpenter, they worshipped them; and on the spot they were changed into stone; and their number was five. On this island there are three hundred villages. Our Lord Christ entered [the town] by the eastern gate. Here the dromedaries worshipped him.” Abû Şâlih, *op. cit.*, pp. 220, 221.

² Abû Şâlih (ed. Evetts and Butler, p. 222) mentions a place called “Funkus”, where there was a church dedicated to one of the martyrs; it is possible that the Ethiopic ቡንክስ and the Arabic فنكس represent one and the same place.

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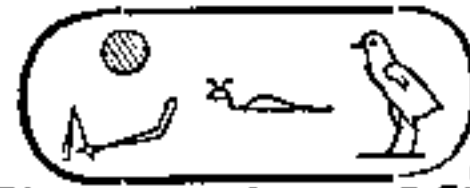
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“And he said unto them, ‘It is three days this day since they departed
 “from my house, and I know not where they are’; then they chastised
 “him, but he said nothing whatever except, ‘I know not where they are’.
 “Now when he had come forth he told me what had taken place before
 “the [A fol. 98*a*. 1] elders of the city.

“And in the morning we departed from them and we arrived at a
 “city the name of which was Kuesyâ’, and therein was a temple whereon
 “stood a statue [which was approached] by seven steps. Now those
 “who ministered [unto this statue] allowed no man except the nobles of
 “the city to enter into [the temple], and the statue was wont to go forth
 “and to bow before those who gave possessions [unto the priests]. And
 “it came to pass that when we had arrived at the gates of the city the
 “seven steps of the pedestal and the statue above them fell down to the
 “ground, and were broken in pieces. Then the devil which was in the
 “statue cried out and said unto the priests, ‘If ye do not go unto this
 “woman and her Son, and the old man who travelleth with her, and the
 “woman [Salome], and drive them away whensoever they would enter
 “into this city, [A fol. 98*a*. 2] your calling shall be destroyed, and in three
 “days’ time they will make you to go forth [from your temple]. And I
 “tell you that they will come into your country, for [the Christians] seek
 “[to enter into] all the countries of Egypt, and when they have [once]
 “entered into this city the temple of the gods shall be overthrown, and
 “the work of our city shall be destroyed, and our enemies shall rise up
 “against us and make an end of our city, and our glory shall be cast to

¹ The town here referred to is probably the Mynyatū ibn al-Khuṣṣīb مَنِيَّةُ ابْنِ الْخُصَّيْب (see Yâkût, tom. IV. p. ١٧٥), which, according to Abū Ṣāliḥ (*op. cit.*, p. ٩٧), was formerly called Mynyatū bū Kais (تعرف قديمًا بمَنِيَّة بوقيس). It contained several churches, two dedicated to the Virgin MARY, one to Saint George, one to Saint Michael, etc. The town was known to the Copts by the name ΤΙΩΝΗ, which is a form of its ancient name in hieroglyphic  *Khufu-ment*; it was the metropolis of the sixteenth nome of Upper Egypt. The modern Minyeh lies on the west bank of the Nile, and is about one hundred and fifty-seven miles south of Cairo.

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“‘the desert’. Then as we were going along by the side of a mountain
“‘at the time of sunset, behold, the two thieves, [A fol. 99*a*. 1] whom we
“‘had met before outside the city, who had followed us from thence
“‘to this place, as soon as they saw us rushed upon us, with their swords,
“‘which were drawn, in their hand. And they said, ‘For many days ye
“‘have given us great trouble, for we have followed you, and we could not
“‘find where ye had gone until this day; and behold ye have now fallen
“‘into our hands’. And thus saying they snatched my beloved Son from
“‘my hands, and they took off His raiment and mine also, and they carried
“‘away the covering of my head; and they turned to Joseph, who was
“‘[standing] like an innocent sheep, and snatched away his apparel also.
“‘And it came to pass when Salome saw all those things that she cast
“‘away her garments. [A fol. 99*a*. 2] Then having taken away our garments
“‘the two thieves stood afar off, and held converse, the one with the other;
“‘and when I saw them taking counsel together I was afraid with a great
“‘fear, and I said in my heart, ‘They will come to me next and will kill
“‘my Son’. And I lifted Him up in my hands, and as I wept I laid my
“‘face upon His face, and said, ‘Woe is me, O my beloved Son! Whi-
“‘ther shall I escape from this hour? Whither shall I run? I fled with
“‘Thee from Jerusalem through fear of the enemy Herod, lest they should
“‘kill Thee, O my beloved Son. O my Son, beloved one of my soul, it
“‘is better for me to go down into mine own country and to die than to
“‘see all [this] suffering. And behold, I am afraid lest those who are
“‘more wicked than Herod lay hands upon Thee. It is better for me to
“‘be in [A fol. 99*b*. 1] Bethlehem with those who know Joseph than to
“‘be making supplication unto them (i. e., the thieves) on Thy behalf that
“‘they slay thee not. O my beloved Son, it is a calamity unto me that
“‘I am a virgin and of no account, and that I know nothing of all these
“‘things. O Light of mine eyes, whom do I know in this country? And
“‘behold, I am in the wilderness, and I know neither place nor city whither

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“‘of all other people; and as for this Child He is like unto the son of a
 “‘king, and I have never seen any other child [A fol. 100 *a*. 2] that resem-
 “‘bled Him’. And the Jew said, ‘I will not hearken unto thee this day;
 “‘but I will take their apparel, for it is the raiment of kings, and [the
 “‘merchants] will give me much money for it.’ And it came to pass that
 “‘when the Jew refused him [this request] and his companion was unable
 “‘to turn him, he said unto him, ‘From the time when we were in Beth-
 “‘lehem until this day we have robbed together, and last night we found
 “‘much spoil; the portion which is my share shall be thine, and let me
 “‘have the apparel of these wayfarers as my portion, so that I may give
 “‘it back to them, for it is hard for me [to see] this Child standing more
 “‘naked than any other child of man’. And when he had spoken in this
 “‘wise the Jew said, ‘Take the apparel’; and he took it from him and gave
 “‘it unto us, and I dressed my Son therein joyfully. Now when my beloved
 “‘Son saw him do this He made the sign of a seal over him with His
 “‘fingers, and the two [A fol. 100 *b*. 1] thieves departed together. . Then
 “‘Jesus said unto me, ‘Seest thou these two thieves? They shall be crucified
 “‘with Me, one on My right hand and one on My left, in Jerusalem by the
 “‘Jews. And the thief on whom it hath been in My heart [to shew] the
 “‘mercy of My Good Father is he who shall believe on Me on the wood
 “‘of the cross, and he shall enter into the Garden (i. e., Paradise) at the
 “‘head of Adam and his seed. And as for this place where they stripped
 “‘Me naked, and where thou hast wept over My body with the sweet
 “‘[tears] of thine eyes, it shall be a healing of every person who is sick
 “‘and ill that washeth therein, and I will give them life because of the green
 “‘grass and herbs which are in this [place]; and thy tears which have
 “‘fallen upon My body and dropped upon the ground shall give them life,
 “‘and they shall come to their own countries with joy and gladness.’

“And having said these words [A fol. 100 *b*. 2] the night became
 dark, and Joseph admonished me and said unto me, ‘I wish that we

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“and the hosts of heaven worshipping at the feet of my beloved Son,
 “whilst my breast was in His mouth. And they said in their own lan-
 “guages, ‘Blessed be Thou, O God, Who hast come in this lowly state to
 “‘give life unto Adam and unto his seed, because they are the work of
 “‘Thy hand and Thou hast fashioned therein Thine own image and
 “‘likeness. And blessed be He Who hath the preeminence, the Word
 “‘Who hath proceeded from the mouth of the Father, the Upholder of
 “‘the universe. And honour be unto the Holy Virgin who was in labour
 “‘with Thee in giving Thee birth.’ So we tarried there, and we rested
 “from the toil which had come upon us, [A fol. 101*b*. 1] and the angels
 “came and ministered unto us and made supplication unto us.”

O my holy Lady, thou two-fold Virgin MARY, who didst give birth to God, whose testimony is sweet, may thy prayer and thy supplication be with our king David for ever and ever! Amen.

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

[B fol. 69*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

Hearken, O ye my fathers and brethren, that we may declare unto you the great miracle which took place through our holy Lady, the two-fold Virgin MARY, who gave birth to God, and which the holy fathers have narrated unto me, and God is my witness that I add nothing thereunto, and that I take nothing therefrom. And they told us: — In the country of Syria there dwelt a certain man who was a potter, and he feared God, and loved our holy Lady, the two-fold Virgin MARY, who gave birth to

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up into heaven with great glory. Then again on the fourth day our holy Lady, the two-fold Virgin MARY, who gave birth to God, came unto him, and she said unto him, "Peace be unto thee, O thou man "of God". And she blessed him and said unto him, "Sing thou my "praises according to thy wont". Then he opened his mouth, and said, "All the hosts of heaven say, 'Blessed art thou, O thou second heaven "Who art upon earth, our holy Lady the two-fold Virgin [B fol. 70^b. 1] "MARY who gavest birth to God, thou second heaven"; and he sang the canticle [of the fourth day] unto the end thereof. And similarly on the fifth day she came unto him, and he praised her, saying, "The tree which "Moses saw in a flame of fire in the wilderness, the branches whereof "were not consumed, doth resemble our holy Lady, the two-fold Virgin MARY, who gave birth to God", and he sang the canticle [of the fifth day] unto the end thereof. Then again on the Eve of the Sabbath our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she sat upon a shining throne, and said unto him, "Peace be unto thee, O my beloved, sing thou my praise with thy "sweet songs". And he said unto her, "Blessed art thou above women, "and blessed is the fruit of thy womb, O Virgin who didst give birth to "God" [B fol. 70^b. 2]; and he sang the canticle [for the sixth day] unto the end thereof, and she blessed him, and made him to rejoice, and went up to heaven with great glory. Then in like manner on the first day of the week, the Sabbath, our holy Lady, the two-fold Virgin MARY, who gave birth to God, came and said unto him, "Joy be unto thee, O my "beloved, and peace"; and rising up he bowed down in adoration unto her. Then she said unto him, "Sing thou my praises this day also, even "as the Holy Spirit shall give thee understanding [how to do]". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth, and said, "The woman who is pure, and radiant, and holy in everything "did clasp God in her hand, and all created things do rejoice with her,

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little praise; and see, too, that by reason of a few good works our Lady will come down from heaven to him that loveth her and celebrateth her memorial. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Hâyla Mâryâm for ever and ever! Amen.

Unto thee are meet praising and glorifying

In the mouth of the angels and of men who dwell everywhere,

O MARY the Virgin, O MARY of the sweet-smelling mouth!

Like the potter who was beloved by thee I offer unto thee
salutation,

And the commemoration of thy name [B fol. 71^b. 2] which is more
pleasant than sweet odours.

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was washing his garments [in a stream], and another man came and turned aside the water thereof into another channel. And the man who was washing his garments said unto him, "By the prayer of our holy Lady, the two-fold Virgin MARY, Who gave birth to God, let this water alone"; but the other man took it away by force, and he cursed him that was washing twice and thrice, and refused [to let the water alone]. And at that moment the water turned backwards, and flowed up the hill; and all the people gathered together [to see it], and they marvelled at what had taken place. Now the water remained thus [B fol. 72^a. i] for many days, and then, by the

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his blanket and made the sign of the cross over him. Then the monk said unto her, "O my Lady, I beseech thee to tell me, Who art thou?" And she said unto him, "I am MARY, the mother of Jesus Christ"; and when he heard her words he wished to bow down before her, and to embrace her feet, but she straightway disappeared from him. And he rose up in the morning and meditated in his heart concerning what he had seen, and he knew that the lion and the dog were of the deceits of Satan, and he became certain that it was our holy Lady, [B fol. 72*b*. 2] the two-fold Virgin MARY, who gave birth to God, the compassionate one who extendeth help unto those who serve her, who had delivered him. Then he repented that he had been drunken with wine, and he never again turned to strong drink. And he yoked himself unto God and performed [his] ministrations in the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, all the days of his life. May her prayer and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE HORSEMAN.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant [B fol. 73*a*. 1] Hâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was an envoy of the king, and he was a Persian and belonged to the company of the horsemen, and his name was Nicodemus; now he sinned abundantly, and his offences were without number, and he committed fornication with lewd women beyond

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honour unto her than before. May her prayer and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

O my Lady MARY, as thou didst choose Nicodemus the envoy,
A man who had committed multitudes of sins and offences,
To praise thee with a pure heart and with a sincere mind,
Even so choose thou me to perform good deeds of every kind,
I, thy servant, Hâyla Mâryâm, for ever and ever! Amen.

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

Now there was a certain man in the city of Jerusalem who was a Roman prefect, and he came [B fol. 74*a*. 1] to pray at the grave of our Lord Jesus Christ; and when he wished to go in, there came a horned animal in the form of a ram to butt him with his horns, and he was afraid to turn behind him. Then the priest who was in charge of the grave, and those who were with him, said unto him, "What hath happened unto thee, O master, that thou goest not in?" And he said unto him, "Wherefore dost thou bring a ram in here?" And when those who were there had gone in they told the priest not to bring in the ram. And it came to pass that when the prefect drew nigh to enter in the ram came [against him] a second time; but no one saw him except the prefect. Then the priest said unto him, "O master, tell me if there be aught concerning thee which should prevent thee from entering into this holy place. If thou wilt believe in God thou shalt go onwards. But peradventure He Who

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Now there was a certain Bishop, whose name was Philotheus, in the country of Sa'id, that is to say, in Upper Egypt, and he was a good man, and his whole disposition was good, and he did good works, and he was right in the faith of Christ, and he judged righteously and accepted not the face of [any] man. Now he loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth of his heart, and he served her with all his might; and by reason of his love for her he was wont to put sackcloth on his body beneath his apparel. And it came to pass when the sackcloth had become old that he wished to make another garment of sackcloth [to wear] in its stead, and he took the unsewn sackcloth and went into his cave that he might cut out the garment from it, and sew it up, and put it on himself in secret without any man knowing what he did. [B fol. 75 *a.* 1] Now when he had sat down in his cave he wondered how he could by any means make the garment, for he knew not either how to cut it or how to sew it up. And whilst he was troubling himself about this matter our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she said unto him, "Be not thou troubled, for thou hast made me to rejoice by thy good works, and thy toil and labour have been accepted by me; I will cut this sackcloth into a garment for thee". Then she took the sackcloth from him and cut out a garment therefrom, and she sewed it up for him, and put it on him. And the Bishop rejoiced with great joy and gave thanks unto our holy Lady, the two-fold Virgin MARY, who gave birth to God, with his whole heart, and he glorified her Son Jesus Christ our Redeemer. May her prayer, and her blessing be with her servant Herakles [B fol. 75 *a.* 2] for ever and ever! Amen.

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Maṭaryâ¹, and from thence to the city of the bath; and whilst our Lord Jesus Christ was with His mother the Virgin MARY He made a fountain of water to spring up, and this fountain of water endureth until this day. And all people come thereunto, from every country and from every nation, and make intercession with our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they receive a blessing from the church and from the fountain of blessed water. May the prayer and the blessing of our holy Lady, the two-fold Virgin MARY, who gave birth to God, be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain holy man whose name was John Kamâ, who from his youth up had sought after the love of Christ with great strivings; [A fol. 76 a. 1] and when he had grown up they betrothed unto him a young woman who was a virgin that he might marry her. But he made an agreement with her that they should preserve their virginity

دَيْرُ مَكْرَقَ and no people more learned than those who dwelt in it; he also mentions that the Christians believe that Christ dwelt there after He had come down into Egypt. On the modern monastery and its inhabitants, see AMÉLINEAU, *Géographie de l'Égypte*, p. 264.

¹ I. e., the مَطْرِيَّةُ of Yâkût (tom. iv. p. ٥١٤), a village which lies about five miles to the north-east of Cairo, and is built upon a part of the site of the ancient Egyptian city of ḥn̄ Annu, or Heliopolis. Here grew the famous balsam trees, شجر البكسان, from which the oil used in certain solemn ceremonies was obtained, and here, too, was the renowned عَيْنُ شَمْسٍ, or "Fountain of the Sun". See 'Abd al-Laṭîf (ed. de Sacy), p. 88; WANSLEBEN, *L'Histoire de l'Église d'Alexandrie*, pp. 88—93; and AMÉLINEAU, *Géographie*, p. 246.

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tector and a teacher of sinners, and she doth become the helper of the righteous, and it is by means of her intercession that they fulfil their strivings, and even the sinful she doth help and protect and deliver from out of the hand of Satan their enemy. [B fol. 76 *b*. 2] May thy prayer, and thy blessing, and the mercy of thy beloved Son be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

AND ON THIS DAY ALSO ALL THE PEOPLES OF THE CHRISTIANS SHALL CELEBRATE A FESTIVAL IN HONOUR OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD, FOR IN IT SHE RECEIVED THE COVENANT OF MERCY FROM HER SON, OUR SAVIOUR JESUS CHRIST. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor, even [a cup of] cold water, [shall in no wise lose his reward].

Now after her Son had gone up into heaven, having taken upon Himself her pure flesh, he sat at the right hand of His Father, for He had fulfilled all the law of humanity, sin alone excepted, [B fol. 77 *a*. 1] and He had gained dominion over the pains of the cross by His own good will and pleasure which He performed for our salvation. He left the holy woman His mother in the house of John, the disciple whom He loved, as a precious charge which He committed to his care, saying, "Behold thy son", and to that disciple He said, "Behold thy mother". Then the Lady MARY dwelt [there], and she used to go unto the grave of her Son, that is to say Golgotha, to pray there. And when the Jews saw her they were filled with wrath and anger, and they wished to stone her, but God removed her from their sight. Then they took counsel together and set watchmen by His grave, so that she might not come there to pray, but

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prepared for Satan and his hosts, and for all those who walk in his ways. Then our Lady MARY said, "Woe be unto me! Who will tell the children "of men so that they may not come hither?" And the angel said unto her, "Fear not, O MARY, God is with thee, and shall be with those who "shall come after thee". Then the angels carried her and brought her back to her place, and from that time our Lady MARY remained [B fol. 78*a*. 1] exceedingly sorrowful on behalf of all sinners.

[And men shall celebrate a festival in honour of our Lady] because on this day, which is the seventeenth day of the month Yakâtît, she stood at the place of the skull (i. e., Golgotha), and made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Thy Father, and by "Thy Name Christ, and by the Paraclete Thy Spirit, and by my womb "wherein I bore for nine months and five days Thee Whom the earth is "not able to contain and Whom to approach the angels are not able; I "adjure Thee, O my Son, by Thy going forth from me without weariness "and by Thy bringing forth which was without pain; I adjure Thee by "my breasts which suckled Thee and by my lips which kissed Thee; I "adjure Thee by my arms which embraced Thee, and by my feet which "walked about with Thee; I adjure [B fol. 78*a*. 2] Thee by the stable in "which Thou didst lie and by the swaddling bands wherein Thou wast "wrapped; O my Son and beloved one, I entreat Thee and I make sup-
"plication unto Thee to hear the voice of my petition, and to come to me "and fulfil for me everything which is in my heart." And it came to pass that when our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mother of the Light, had spoken in this wise, our Lord and Redeemer Jesus Christ came down to her; and with Him were thousands of thousands, and tens of thousands of angels that surrounded Him. Then He said unto her, "What shall I do for thee, O MARY, My mother? And "what wish hast thou which thou wouldst that I should fulfil?" And our holy Lady the Virgin MARY answered and spake unto her beloved Son,

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CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

- 1 MAY GOD THE FATHER, THE GIVER OF LIGHT, WHO BEING ONE IS YET THREE IN PERSON, WHO SHEWETH MIGHT IN HIS DIVINITY AND POWER, illumine the eye of mine understanding with the lamp of wisdom and the beauty of His splendour that it may see the face of the word of thy covenant as is meet, O MARY, the lady of all those who are below and above.
- 2 SALUTATION unto the memorial of thy name, O thou who dost resemble a star which is seen by the people, even when dark clouds have enveloped the light thereof O thou covenant of God, MARY, [A fol. 101^b. 2] thou hope of salvation, did not the mind of the first father find consolation in thee when he was driven forth from his garden (i. e., Paradise) in bitter sorrow?
- 3 SALUTATION unto the hair of thy head which is [like unto] a two-fold thread of purple filled with the dew of the things which are good and which is without blemish. O thou who art the covenant of mercy, MARY, which thou didst stablish before the congregation, entreat Him (i. e., God) to bestow the life of the soul as a gift of grace upon me after the manner of Elijah, for doth not He make me to live in the body?
- 4 SALUTATION unto thy head is meet from every created being, O MARY, because thou didst stablish a covenant with Him Who is and Who shall be. Now we have made a covenant with death and we have sworn an oath unto those who say: "They have spoken in vain and have destroyed their own souls".

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- 10 SALUTATION unto thy nostrils which are the double window of life, and which God fashioned in cunning beauty with His wise and understanding fingers. O MARY, hedge me round about with the power of thy covenant against temptation, and bruise thou his head with the rods of pain and disease when the Serpent yawneth with his mouth to swallow me up.
- 11 SALUTATION unto thy lips which have asked from God, the Merciful, on behalf of sinners, the Covenant of Mercy [A fol. 102^b. 1] and a solemn oath on Golgotha, O MARY, when thou didst withdraw thyself from Galilee. The righteousness of thy covenant shall be a cause of festival unto each and every one. Lay thou upon the head of the sinner, thy servant, a crown.
- 12 SALUTATION unto thy mouth, the mouth of abundant blessing and the holy gate, the Book. I have taken refuge, O MARY, in thy covenant which hath been accepted, therefore let me be not put to shame before thy Son, and before His thousands of angels, when the root of the tongue shall be cut through and the mouth be sealed.
- 13 SALUTATION unto thy teeth which are like unto a flock of sheep which have been shorn and have gone forth from the bath¹ brilliantly white; take thou, O MARY, a tithe of thy covenant in the place of a gift from me. And let the arms of thy prayer do evil unto mine Egyptian adversary, which is the lust of his heart, and [let them bury him even as] Moses buried him in the sand².
- 14 SALUTATION unto thy tongue, O thou whom the priests of heaven, the Seraphim who stand before the [A fol. 102^b. 2] Trinity, proclaim holy with continual songs of sanctification. Make thou me to remember, O MARY, the commemoration of thy covenant at the time of destruction, even as Joshua made Israel when in the desert to remember the

¹ See Song of Solomon, iv. 2.² Exodus ii. 12.

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righteousness of thy covenant upon thy shoulders, and take a tithe [on my behalf] from the flock of thy Son Alpha, for thou art my faith, and the hope of my heart.

- 20 SALUTATION unto thy back which was, in days of old, the resting place of God, in His weariness, on the road to Kuëskuâm in the month wherein He was driven forth. O MARY, whosoever beareth thy name in addition to his own in the day of the Last Judgment, if His blood have not dominion, receive thou him [with] a tithe of [thy mercy], O thou merciful one, His mother.
- 21 SALUTATION unto thy breast, and unto thy bosom, and unto the twin arms thereof I adjure thee, O MARY, by the blood which fell drop by drop at Golgotha, that thou make my soul [A fol. 103*a*. 2] to be worthy, with thine own soul, of a portion thereof, and let the dust of my earthly body be protected thereby.
- 22 SALUTATION unto thine arms, and unto thy fore-arms, and unto thy bosom wherewith thou hast embraced Christ, the pearl of divinity, the Hidden One. O MARY, thou chosen one, our mother of angels and men, if the sinner shall celebrate the commemoration of thee in firm faith let him reign with thee in the kingdom of heaven.
- 23 SALUTATION unto thy arms and wrists which wrought woven work, and made it beautiful with gold and purple threads, for the sanctuary of the God Who endureth for ever. O MARY, fulfil thou the Covenant of Mercy on me, and slay thou the enemy of my soul, for he is accursed, even as Solomon by his wisdom slew Sâmî (Shimei)¹.
- 24 SALUTATION unto the palms of thy hands which received the bread and the water which the angels of heaven brought unto thee when thou, O MARY, wast living in the great Sanctuary of the Law. If I give a handful of cold water to a poor and thirsty man to drink may

¹ See I Kings ii. 46. "So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died".

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to Christ-God, set thou a guard round about my soul until [it reach] the third heaven, when there standeth in the air a hostile angel who would become the adversary thereof.

- 30 SALUTATION unto thy virginity, wherein are included the five senses of the body, [A fol. 103 *b*. 2] and unto thy two thighs, which are the pillars of the roof of the sanctuary. O MARY, thou Ark and Two Tables of stone of the New Covenant, anoint thou me with the balsam of fasting, from the head even unto the sole of the foot, for fasting healeth the pain of the soul.
- 31 SALUTATION unto thy knees when they are making propitiation and intercession, and SALUTATION unto thy feet which bow in adoration ceaselessly. O MARY, who hast become the companion of the Word of the Father, entreat thou Him to graciously bestow upon me the life of [my] soul, when all sinners shall be cast into the fire.
- 32 SALUTATION unto the soles of thy feet, and unto the insteps thereof, which walked to the Monastery of Kuëskuâm when the soldiers slew the children. O MARY, say thou unto the God of heaven, thou daughter of Ezra, Wilt Thou condemn in judgment the soul that loveth Thee in all its works because of thirty words?
- 33 SALUTATION unto the toes of thy two feet, and unto the nail which belongeth unto each of them. With the Covenant of Mercy, O MARY, hide thou that which should be hidden concerning me, and by the invitation of the tongue let another man who is mortal like unto myself drink my blood from a vessel.
- 34 SALUTATION unto thy stature which nourished the air of the virtues, and which bowed not itself before the storm of sin. O MARY, cover thou me over with the wing of thy covenant when the judgment shall take place; for if thy covenant be not a means [A fol. 104 *a*. 1] of salvation for the soul of him that devoured men, who shall be able to deliver him?

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- 40 SALUTATION unto thy resurrection which was like unto the resurrection of Christ, for the gates of the tomb had been shut fast and they remained unopened. O MARY, thou art the beginning of the hope of Adam, and if thy covenant and prayer be not with him he must [A fol. 104 b. 1] fall into the depth of perdition, both soul and body.
- 41 SALUTATION unto the departure of thy body unto the house of life, and the making thereof anew, whereunto the Body of thy Son had already departed. O thou who dost redeem the world, MARY, I entreat thee to redeem my soul by thy covenant, and let my wound be anointed with the medicine which shall heal it.
- 42 LET US GIVE THANKS unto God Who hath cried unto us with a cry, and let us celebrate the commemoration of thy covenant among the congregation of the afflicted ones. Whosoever shall recite this discourse two and forty times accept thou him, O MARY, at the Resurrection, and lay thou upon the head of his soul the sevenfold crown of the kingdom.
- 1 SALUTATION unto thee, O thou Covenant of Mercy, my hope, who dost justify the sinner, and dost seek after the one sheep of the ninety [and nine] which hath become cast away.
- 2 SALUTATION unto thee, [A fol. 104 b. 2] O thou Covenant of Mercy, thou pillar which God hath planted; be thou a sign of salvation unto all sinners, O thou whose love giveth strength.
- 3 SALUTATION unto thee, O thou Covenant of Mercy, thou gold which comprehendeth all riches; thou art the storehouse of him that is poor and needy, and thou art the wealth of him that is in heaven.
- 4 SALUTATION unto thee, O thou Covenant of Mercy, who weighest the heavens in a balance, my trust is in thee; grant thou unto me both the strife and the overcoming thereof
- 5 SALUTATION unto thee, O thou Covenant of Mercy, who art the

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THE LIFE OF HANNÂ, THE MOTHER OF THE VIRGIN MARY

PLATE C.

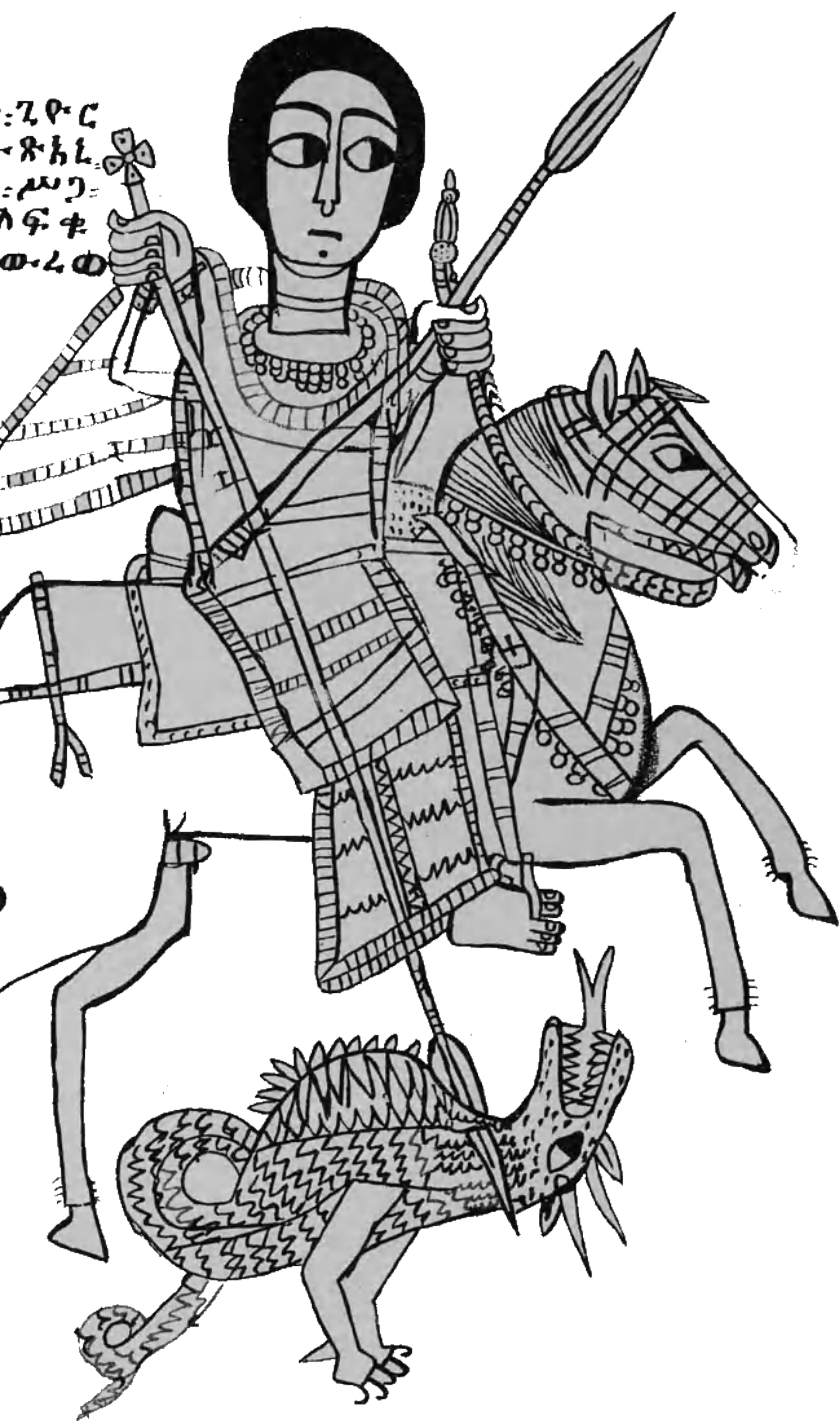


PLATE CI.



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Open thou, O my Lord, the doors of my tongue, O Thou Who didst open the doors of the tongue of Ezra Sûtûêl¹ so that he might declare Thy greatness, and the greatness of our father Adam, whom Thou didst create in Thine own image and likeness, and didst bring into the Garden which Thy right hand did plant, [fol. 12 *a*] when as yet the earth had not been stablished. Now I have the desire to declare the majesty of that Garden and of the earth, the earth because of Hannâ, and the Garden because of our Lady MARY, and the fruit thereof because of her Son, our Lord and Saviour, Jesus Christ, to Whom be praise! May the prayer of Saint Hannâ savè Gabra Maryâm for ever and ever! Amen.

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT, ONE GOD: (may He redeem Gabra Maryâm by the prayer of Saint Hannâ!) I begin [to write the History of Hannâ] by the help of God, and by the gift of His grace, which is given unto each and every one according to the measure of the gift of Christ. Now it was He Who ascended [into heaven], and it was He Who descended [into hell], and [fol. 12 *b*] it was He Who lived above the heavens that He might fulfill every thing, first for the Prophets, and secondly for the Apostles, and thirdly for the elders, and then grace and mercy were given unto us through Hannâ and Iyâkêm (Joachim) who brought forth fruit for us, that is to say, the blessed, and pure, and holy woman MARY, like unto whom there is none in the heavens, nor on the earth.

Incline then your ears unto me with understanding, and I will declare unto you concerning the honourable estate of Hannâ. Now she was the daughter of noble parents who offered up offerings before God Almighty, and were Levites who belonged to the priesthood. Her mother was Faustina, who was of the house of Israel, and who before seven [fol. 13 *a*]

¹ Sûtûêl is an appellation of Ezra the Prophet, who edited the Books of the Old Testament, after the Jews had been carried off to Babylon. He is commemorated on the sixth day of February, and on the sixth day of July; see LUDOLF, *Commentarius*, p. 430, note X.

generations of daughters were born unto her, saw her descendants in a dream, and said, "The seventh daughter of my daughter shall bring forth "the blessed moon", that is to say, Ḥannâ, the wife of Joachim. Now the tabernacle of testimony which abode with our fathers in the desert God commanded Moses to make, according to the pattern which He shewed unto him when He said, "The Exalted One cannot dwell in the work of "the hand of man. Now the heavens are My throne, and the earth is My "footstool; where then is the house which ye can build for My habitation, "saith the Lord?"¹ And the temple which was builded and the tabernacle which was made in the days of Moses and of Solomon were intended for the abiding place of the Tables of the Law, on the sides of which the Law [fol. 13^b] and the Covenant, that is to say the Ten Words, had been written by the fingers of God. Now the cuttings of the letters were like unto the foot [prints] of a man, and in appearance they were like unto sapphire, and they resembled the strength of heaven. In these (i. e., the tabernacle and the temple) did God make His feet to stand, and He hid His glory, and His voice only could be heard, even as He spake unto Moses, "No living man shall see My face", but I will hold converse with "him whom I love from out of the cloud". Because of this I say that the tabernacle of testimony is Ḥannâ, who made beautiful her works on the twenty² pillars thereof, on the right hand and on the left, on the west and on the east, and the things which were to come forth from each of these were to exist in order to complete [fol. 14^a] the work which was to be wrought, so that it might be a memorial from generation unto generation, and for ever and ever. These are the gardens whence sprang Joachim and Ḥannâ. In the double [name] of Ḥannâ were many nations [included],

¹ See Isaiah lxvi. 1.

² See Exodus xxxiii. 20, and compare Leviticus xvi. 2.

³ "And thou shalt make the court of the tabernacle": "and the twenty pillars thereof and their twenty sockets"... Exodus xxvii. 9, 10.

for the peoples of Israel, in their various families and tribes, were linked unto her, and honour and majesty were ascribed unto them because of her. And thus was it with Joachim also, for all the peoples of Israel, in their various families and tribes, were reckoned in him for a testimony and a memorial, even as they were reckoned in the courtyard of the tabernacle of the sanctuary when they slaughtered the bull (*or* ox) and sang praises, and the blood [was sprinkled] on the sides of the courtyard, and when Aaron and Moses went into the tabernacle to make atonement [fol. 14*b*] for the sins of the people.

Blessings be upon thee, O Hannâ! All the world shall proclaim thee blessed in return for thy sorrow and tears because thou hadst neither son nor daughter, and thy Son shall be the joy wherewith all the world shall rejoice in thy name. So therefore thou shalt be consoled for Mërâsâ, the son of Tâlêḵ, who died in the house of Dâyeḵ — now he was thy father's brother — and at the time of his death, because thou hadst no children, thou didst multiply weeping for him, saying, "Woe is me! Woe is me! I have neither son nor daughter. He who hath died is thine, O my Father, and I greatly desire, [O dead one,] that thou shouldst come back to me." Then straightway the dead man spake unto thee, saying, "Why weepest thou for me? For thou shalt [fol. 15*a*] give birth to the "sun". Now that sun is our Lady MARY, the mother of the Sun of Righteousness. All these things have I heard from the angels, and [I have learnt them also] from the ancient Scriptures.

Rejoice thou, O Hannâ, for all the world shall rejoice because of thee, and we ourselves rejoice when we hear concerning thee. Thou hast given fruit unto us, that is to say, MARY, who prayeth for life for all the world. This blessed woman Hannâ was God-fearing, and she shall be praised in the assembly of the people and in the gates, and the people shall give thanks unto Joachim her husband. She put on strength and beauty, and she rejoiced during the days of her life in the end thereof.

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was shedding burning tears and weeping abundantly because she had given birth neither to son nor to daughter. And all the people of Israel thrust her away and said unto her, "Thou art a barren woman, and "thou hast neither offspring nor progeny in Israel which will stand up for "Joachim and his house, and thou wilt bring his house to an end. Get "thee out from among us from this time forth. Thou shalt depart from "our city and shalt not dwell with us; and when it is our duty to offer "up offerings we will have neither lot nor part with thee. For we have "a certain law that those who have no children, whether they be men or "women, shall be driven forth from the house of sacrifice, and be made "to take their stand outside [fol. 18^b] it and to be separated from their "fellow-worshippers; therefore get thee out from our congregation. What "canst thou do for us, O Hannâ? For thy womb is closed, and God "will not open it for thee". In this wise did they speak to her husband Joachim also.

Then Hannâ prayed before God, and her soul took refuge with Him, saying, "O Lord God of Israel, Thou God of our fathers Abraham, "and Isaac, and Jacob, Who didst exist before the world and Who shalt "endure for ever and for ever, Whose Name is sweet unto every being, "[fol. 19^a] to Whom nothing is impossible, Whose existence never had "beginning, and to Whose kingdom there shall never be an end, unto "Whom everything belongeth, and before Whom everything standeth "revealed, Who killest and makest alive, Who shuttest up and makest "to be open, open Thou for me my womb, and give unto me a fair off- "spring which shall be well pleasing unto Thee, and it shall be Thine, and "I will make it an oblation and a pure offering, according to the command "which Thou hast given [us]. Hearken unto my prayer and unto my "petition, even as Thou didst unto the prayer of Hannâ, the wife of Elkanah, "the mother of Samuel. If Thou wilt not hearken unto me, and wilt not "give unto me offspring, then destroy me and blot me out, so that I may

“depart unto the everlasting inheritance of my fathers. Of what benefit
“is it to me to live upon the earth, if I am [to see] evil days, and be sor-
“rowful in spirit, whilst all the [other] daughters [fol. 19*b*] of Israel, who
“can bear children and are able to be glad and rejoice in them, point the
“finger of scorn at me when they see me and laugh at me? Look, O
“Lord, and behold the suffering of Thine handmaiden Hannâ who is cast
“away and rejected among the daughters of Israel.”

And Joachim her husband also spake thus, and keeping his eyes
[fixed] upon the ground and his thoughts and mind directed upwards
into the heavens, he said, “O my Lord, Thou Lord God of Israel, Who
“knowest everything before it cometh to pass, and Who hast good under-
“standing of everything before men can declare it unto Thee, why hast
“Thou made me a laughing-stock and a derision unto mine enemies?
“Look Thou upon my suffering and upon the tribulation of my soul, O
“Thou Who hast made the world to come forth out [fol. 20*a*] of nothing,
“and hast created the Sun and the Moon without an effort of thought!
“Hearken Thou unto my prayer, and incline Thine ear unto my voice,
“and lighten the grief of my heart, O Spirit of wisdom and knowledge
“which is in Thee, and give me a son of whom I can make an offering
“unto Thee, and make me not to be cast away from among all [the
“children of] Israel; for Thou art able to take away from him that hath
“much, and to give increase unto him that hath a little only.” Then after
they had finished their prayer, and God had seen Hannâ’s sorrow, He
appeared unto her that day in a vision of the night, in the form of a
white bird which came down from heaven; now, the bird had its being
in days of old, for it overshadowed the Cherubim of glory [fol. 20*b*].
And there was the hand of a man beneath the wing thereof, and it held
in it the cord of life. Now this was the spirit of life, in the form of a
white bird, and it took up its abode in the person of Hannâ, and became
incarnate in her womb, at the time when the pearl went forth from the

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loins of Joachim, and when, according to the ordinance of carnal union, Hannâ received the pearl which was the body (*or* flesh) of our Lady MARY. Now the white pearl is mentioned because of its purity, and the white bird because her soul [existed] aforetime [with] the Ancient of Days, and it was with Him on the right hand of His Father; thus the white bird and the white pearl are like and equal. And when [fol. 21*a*] it (i. e., the pearl) took up its abode in the womb of Hannâ, her womb was moved even like the water of the sea, for it was unaccustomed to this thing. See now how greatly blessed our Lady MARY is, for who hath been born of woman [in this wise]? God Who alone is alone created her; He Who alone is holy alone sanctified her; He Who alone is honourable alone made her honourable; He Who alone is pure alone made her pure.

Who among men is like unto our Lady MARY in her virginity? Among men there is none to be found who is like unto our Lady MARY in her heavenly virginity; none can attain unto the abundant measure of her purity before God and His angels, [fol. 21*b*] and none can become pure in mind and body like unto our Lady MARY. And her soul was with His soul, so that she might cleave closely unto His knowledge. He guarded her and treasured her more than gold and silver, and esteemed her more highly than glorious apparel; and He prepared her, and gave her unto Hannâ so that she might be a benefit and an advantage [unto her], even as it is said, "It is better to bring forth no children than to bear "those which are without profit". Blessed be God Who did not give her children when her husband Joachim [first] took her from the house of her father! For if she had given birth unto children speedily, as other women are wont to do, she would then have brought forth children which were without profit. But although it appeared strange in the language of man, God shut up Hannâ's womb until His own [good] time, [fol. 22*a*] and He opened Hannâ's womb in His own [good] time so that she might

give birth unto a good, and noble, and beautiful daughter, ornamented [with virtue] and beloved by all. In the place of her weeping and sorrow Ḥannâ found joy; in the place of her lamentation and cries of grief she found gladness without measure; in the place of her contumely and disgrace she found majesty and honour. Our Lady MARY rejoiced in her Son Jesus Christ our Redeemer, and Ḥannâ rejoiced in her daughter, our Lady MARY, the Mother of our Lord. But forsake, O Ḥannâ, the joy which is in this fleeting world, for it speedily passeth away, for the joy which becometh thee is in heaven, and it never cometh to an end. Now Eve brought forth many [children], thirty male children, and [fol. 22^b] thirty female children, but of what advantage were they unto her? For she found no happiness, and there was nothing for her except suffering, and sickness, and the breaking of bones. And she was obliged to wait for thy coming, and she bowed down before thee when she found resurrection in the Son of thy daughter. O blessed Ḥannâ, who can praise thee overmuch? For of all the women who were before thee and who have been after thee Grace alighted upon none save thee. Now Bârkâ, the wife of Yârêd, who gave birth to Enoch, did not find happiness and did not escape death, for her bones were scattered abroad in Sheol; but Enoch did escape death by mounting while still alive upon a whirlwind and passing to the place of life where he liveth until this present. And why [fol. 23^a] should she give birth to one who performed not an act of graciousness to her? For he dwelleth in the place of joy which abideth for ever, whilst she is crying out and groaning in a place of misery until this day.

Now when Ḥannâ had given birth to a daughter she was not able to see death a second time, for her flesh was the flesh of the Deity. O Ḥannâ, thou art greater than Ḥaykal, who gave birth to Noah, who was saved from the waters of the flood, and who alone left behind him a plant of righteousness which shall endure for ever. And thou art very much

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her. And for this reason she fell sick and the scab of leprosy took hold upon her, and she went forth outside the camp¹; for in the Law it is said that she was seized with leprosy in the passage wherein it blameth Moses. Now I say that when God wished to destroy Miriam because of His jealousy for His mother, He sought out those means of doing it, and He did not wish her to be called by the name of His mother. And many of those who have been called by the name of MARY, the daughter of Hannâ, have not found life, for some of them have become possessed of devils and some have been taken in adultery, all which things have happened through jealousy for God's mother. Therefore, from the earliest times, God hath neither caused nor wished that other women should be [fol. 25*a*] called by the name of His mother.

Hearken now unto Moses, who when he spake concerning jealousy for a name² said unto the house of Israel, "God shall take for you from "among your brethren [one] who shall be like unto me, and He shall "call his name Lord". And by that same prophet who magnified His command was this spirit rooted out from among the people. For when a certain Egyptian woman³ of the tribe of Dan heard this, she gave birth to a son and called his name 'Lord'⁴. Now when the children of Israel heard thereof, they murmured against her, and they brought the young man unto Moses, and he put him into prison. And Moses went to enquire [concerning him] before God, and he took his [fol. 25*b*] shoes from off his feet, and said, "Wilt Thou send this young man, whose name is "Lord' to be a prophet in my days? Or wilt Thou send another? I "enquire of Thee concerning the blaspheming of Thy name; tell me what "I shall do with this young man, and whether I shall set him before Thee."

¹ "And Miriam was shut out from the camp seven days". Numbers xii. 15.

² I. e., blasphemy.

³ I. e., Shelomith, the daughter of Dibri, of the tribe of Dan; see the whole passage in Leviticus xxiv. 10—23.

⁴ Our author adopts the Ethiopic version of the story.

And straightway God answered, and said unto Moses, "Am not I He? "But Satan shall lie in wait for Dan from his roots even unto his branches "Iscariot. Whosoever curseth the Name of God shall surely die, and they "shall curse him with stones." And when all the companies of Israel had gathered themselves together they stoned that young man with stones outside the camp, and he died an evil death. And I say likewise that whosoever curseth the Name of the [fol. 26*a*] Virgin MARY, the blessed woman, the daughter of Hannâ and Joachim, the mother of Emmanuel our God, shall die the death, and his soul and his body shall die, and he shall not find happiness for ever and ever! Amen.

[TO BE SAID ON THE] THIRD DAY OF THE WEEK.

Therefore, come ye and let us ascribe praise unto Hannâ, for God hath ascribed praise unto her, and in His praise of her He took up His abode in the womb of her daughter. Come ye and let us magnify Hannâ, for God hath magnified her, for she is His Mother according to the flesh. Hannâ is to be more highly esteemed than gold and silver, and she is better by far than the twelve precious stones¹, whether taken one by one or all together; she is more beautiful than the Sun, and Moon, and all created beings and things which are in the heavens and on the earth. There is no [woman] that can be compared with her for beauty, and grace, and majesty, [fol. 26*b*] and honour, although she is inferior to our Lady MARY, and she is more honourable than all other women because she gave birth to the Virgin MARY. Her odour is more fragrant than that of every kind of flower, yea, sweeter than that of sweet-smelling plants and galbanum, and the odour of cinnamon oil and cassia cannot be compared unto her sweet smell. Inasmuch as she was pure her odour was the sweeter when

¹ The allusion seems to be to the twelve precious stones — a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper — which were arranged in four rows in the "breast plate of judgment". See Exodus xxviii. 16—21.

the blessed MARY was in her womb, and in sweetness nothing could be like unto her odour and smell. She had no desire to adorn herself after the manner of [other] women, for she said in her heart and with her tongue, "My adornment and my joy, both in my life and in my death, "for my soul and for my body, is my Lady, the blessed MARY, and she "is the anointing of my face; I have no desire [fol. 27 *a*] to anoint myself "after the manner of other women, for my anointing is the blessed MARY." And straightway she rejoiced in her heart, and said, "Henceforth I will "rejoice and be glad, for my weeping hath departed from me; and all "mine enemies shall be confounded and put to shame. O ye daughters "of Israel, come ye and hearken unto my voice, and behold ye me with "my child on my shoulders sucking milk from my breasts! Behold, I am "the woman whom in times past ye did drive forth from your houses "because of your contempt for me, and ye lifted up your voices against "me. Look ye and see that my daughter is more excellent than your "daughters. The heavens, and the earth, and all the creations of men and "angels, are not sufficient to pay the price of one hair of the head [fol. "27 *b*] of my daughter." After this manner did Hannâ speak.

And again Hannâ said, "Let everything which belongeth unto me "rejoice, for God hath opened my womb, and my husband Joachim who "in time past hated me, now loveth me. Whenever I saw him he would "speak words of mockery unto me, saying, 'I have good reason to rejoice', "and I used to sit down, and my limbs melted like wax; and when he "held his peace I was sorrowful, and my heart suffered pain. But from this "time onwards whether he laugh at me, or whether he hold his peace, "my mind shall not cease from rejoicing, and I shall not suffer sorrow "through him, because I have a daughter who shall be adorned with "praise. Come, O all ye peoples of the earth, and call my daughter "blessed! And offer ye salutations unto her, [fol. 28 *a*] for God hath given "her unto me. Who among all women hath given birth unto a child as

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when she had given birth for us to MARY, the door of joy and gladness. And she said, "The prophecy of David my father hath been fulfilled in me; but I am filled (*or* satisfied) with the sight of the glory of God".

Now the body (*or* flesh) of MARY and the glorious adoption [thereof] by God can be interpreted in two ways, that is to say, either as adoption, or as a reward; and His Trinity is to be interpreted as a hidden thing. And again the Prophet saith, "Who maketh the barren woman to dwell in His house, and Who maketh to rejoice the mother of children."¹ Verily Hannâ [fol. 29*b*] kept house and God tried her mind in every way possible in this world, until at length He gave her the power to bring forth for Him His Mother MARY; and Hannâ rejoiced exceedingly in embracing her daughter, and in suckling her at her breasts. And because of this thing when the [children of] Israel heard that Christ was born of the daughter of Hannâ, they rose up against Hannâ in wrath, and spake unto her with words of contempt, saying, "Is it true that thou sayest, 'My daughter hath given birth to God?' Wouldst thou call her 'the 'Mother of God?' Wouldst thou that all the people of the world should bow down at thy feet? Why thinkest thou in this wise, and why dost thou utter falsehood with thy tongue? Put away this thought from thine heart, for thou art a woman of poor estate, and thou hast neither [fol. 30*a*] goods, nor possessions, nor clean raiment, and thou imaginest this thing only from thine exceeding boldness." This was the beginning of the wickedness of the Jews.

Then did the blessed Hannâ say unto the elders of Israel, "Come ye and hearken unto me with [your] hearts. Is there anything too exalted for God [to do]? Do not the Scriptures say that when David offered up his offerings unto God with a sincere spirit, and with a lowly and innocent heart that God did not reject them? And by the mouth of Elijah the

¹ Psalm cXiii. 9.

“prophet God spake, and said, ‘Unto whom shall I look except to him
“that is sincere and lowly, who hearkeneth unto My voice, and who
“doeth My commandments? Upon such shall My spirit rest, for I am
“lowly and humble in heart.’ God desireth [fol. 30^b] not the rich man,
“neither seeketh He anything from the great, but He looketh unto those
“who are humble, and for this reason His compassion shall not be remote
“from me.” Now this is the woman whom the Prophets have named
‘compassionate’. “Have ye never heard aforetime what they spake con-
“cerning my daughter, and how even a dead man spake before you and
“said that she should be born even before I had conceived her? And
“shall I restrain you? Why are ye envious of me because of what God
“hath now given unto me because He closed my womb? And He said
“unto me, ‘I give thee this daughter instead of thousands of children’, and
“He is my hope. What have ye against me, seeing that I have not com-
“mitted an offence against you? For [fol. 31^a] I have done unto you no
“injury like unto that which ye have done unto me. When I was living
“shut up in my house during the period wherein my womb was closed
“ye hated me, and ye thrust me away utterly from you; and now that
“God hath opened for me my womb, and I have given birth unto a
“daughter ye still reject me. O men of Israel, how long will ye reject me?
“How long must I bear with you? And how long must I flee from before
“your face? Is not my flesh your flesh? Are not my bones your bones?
“Why do ye treat me as if I had not been born of your people? My tears
“shall come back upon you, and your daughters shall be stricken with
“sorrow, and your wives shall not rejoice, for your wombs shall be shut
“up, and they shall not be able to bring forth children. They shall never
“give birth [fol. 31^b] to vigorous sons who shall be helpful unto the city and
“country, and no wise and understanding king shall go forth from among
“you. Are there none among you who will shew mercy? Why treat ye
“me in this wise? And why do ye heap insult upon my daughter, seeing

“that she shall conceive and bring forth the Christ? How great is the oppression with which ye oppress my daughter! And how greatly do ye disgrace her! I could wish that my soul had gone forth [from my body] before I had seen the sorrow, and the weeping, and the cry of lamentation in the highway and in the desert, and all the persecution which shall come [upon her].”

Then all the companies of Israel said, “Wherefore doth this woman abuse us? In times past she was a barren woman, but now that she hath gotten a daughter she doth magnify herself over us, [fol. 32a] and doth say, ‘My daughter shall become the mother of the heavenly King’. Come now, let us weave a plot against her, and let us make a firm compact to stone both her and her daughter with stones, so that the report of these things may not wax great after her [death].” But one half of the people said, “What have we to do with this woman? If this report be true we shall know it”. And all Israel rose up and departed unto their houses. Then Hānnâ went into her house praising God, and giving thanks unto Him because she had found grace and favour which could not be brought into judgment by other women. No women are to be praised like unto her for noble deeds and gracious goodness except Judith and Esther, who [fol. 32b] through zeal for their houses vanquished strong men; the one slew Holophernes¹, and the other slew Haman by hanging upon the gallows.² Now these women are not to be praised like unto Hānnâ, but only in their proper measure, for each of them rose in her appointed time, and they only came into being when Israel was without a kingdom and without a judge. For if it were otherwise why, when they tell the story and declare the generations of the patriarchs from Adam and Eve until Joachim and Hānnâ, do they place their names at the beginning of the Scriptures for a testimony? And the prophet said,

¹ See the Book of Judith, Chap. viii. ff.

² See the Book of Esther, vii. 10.

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“The stone which the builders rejected hath become the head of the “corner of the house”³; and Hannâ, the honourable ones and the shepherds having rejected her, hath become the corner stone [fol. 33*a*] of the house. Now the house of which I speak is our Lady MARY, who was the house of God and the habitation of the Most High. For she became a mediator between the heavens and the earth, and through her all the world became united in peace, and she slew hatred and whatsoever was hateful was destroyed, and she wrought peace for those who were afar off, and salvation for those who were near.

But let us return to the beginning of the matter. Now whilst Hannâ was in her house she meditated in her heart, and said, concerning her daughter, ‘What can I do for this my daughter?’ For if that which “hath been said be true, and if God shall take up His abode in her womb, “where shall I put her [so that she may avoid] the envy of all the people “of [fol. 33*b*] Israel? When they hear the sound of the report of her Son, “my Lord Jesus Christ, [they will call Him] a righteous man [only], but “her they will persecute and drive from city to city, and as for her Son “they will crucify Him and slay Him outside Jerusalem. What shall I do “for my daughter? For she is my only [child], and she hath neither “brother nor sister. It grieveth me sorely, and I suffer pain on her account “when I think that she shall be held up to disgrace by Israel; never- “theless, afterwards there shall blossom the peace of compassion and “righteousness for all the peoples of the earth. And those who shall hate “her shall become hateful creatures unto angels and men, and moreover “wild beasts shall consume them, and only Sheol shall rejoice [fol. 34*a*] “when it findeth that they have become its food. But those who love my “daughter, and shall pay honour unto her, shall become beloved and “shall be held in honour by every one, and by her Son, our Lord Jesus

³ Psalm cxviii. 22; St. Matthew xxi. 42; St. Mark. xii. 10.

“Christ. O Lord God of Israel, judge Thou my cause, and deliver me,
 “and for Thy word’s sake make me to live; but let my life be remote
 “from sinners. Thy compassion is exceedingly abundant, O make Thou
 “me to live according to Thy judgment. Those who persecute me and
 “inflict pain upon me are many, but I have never withdrawn myself from
 “Thy testimony; O God, deliver Thou my soul. God is Merciful and
 “Righteous, and our Lord is Compassionate. Thou, O God, art the
 “guardian of children, O keep Thou in safety my child, my [fol. 34^b]
 “daughter, and I will give her unto Thee as a pledge. Be Thou her
 “defender, and do Thou be unto her a helper for ever and ever. And
 “as for me, my soul desireth to go forth [from my body] rather than to
 “look upon the tears and the sorrow of mine only daughter. What can
 “I do for her? Thou knowest how feeble I am and how my strength
 “hath become worn out. O God, receive my soul and destroy me, so that
 “I may depart unto my everlasting fathers.”

And it came to pass that when Ḥannâ had made an end of this
 her prayer, pain laid hold upon her, and she became ill for a short space
 of time; and then she went to her rest and departed this life on the eleventh
 day of the month Ḥadâr¹, which is Tâsrîn², the second month of the
 Hebrews, and the November of the Romans, at the sixth [hour of the
 day]. And they buried [fol. 35^a] her in the grave of her fathers, according
 to the law of the children of Aaron, with Mâtât, her father. May her
 prayer and her blessing be with her servant Gabra Mâryâm for ever
 and ever! Amèn.

[TO BE SAID ON THE] FOURTH DAY OF THE WEEK.

Now all these things concerning the death of Ḥannâ took place
 whilst our Lady MARY was in the sanctuary. And they told her that

¹ I. e., November 7.

² I. e., *ḥizdî*.

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Hannâ her mother had died, and when our Lady MARY heard it, she wept and said, "Woe is me! Woe is me! My mother hath left me a sorrow-ful woman. Woe is me! Woe is me! O mother, who will be unto me like thee? Unto whom hast [thou] left me? Woe is me! O my mother! O daughters of Israel, come ye and weep for me and cast ye me not away; for I am an only daughter, [fol. 35 *b*] and I have none [to take her place]. Come, O Jeremiah, and make a lamentation for my mother Hannâ, for she hath forsaken me, and I am alone in the house of brass. Who will pour water upon my hands?' And the tears start into mine eyes." Now whilst our Lady MARY was weeping in this wise she remained by herself in the house of the sanctuary, and there was none to give her consolation. And it came to pass that twelve years after she had left her mother's breast, Gabriel came and said unto her, "Rejoice, O thou that art full of grace, God is with thee. And behold, thou shalt conceive and bring forth a Son, and thou shalt call His Name Jesus; He shall be great, and He shall be called the Son of God Most High." Then our Lady MARY said unto [fol. 36 *a*] Gabriel, "Let it be unto me even as thou sayest"; and the angel departed from her. Then straightway our Lady MARY said unto him, "Can it be true what my mother Hannâ spake unto me? For she said unto me, 'The Son of God shall be born of thee'".

Now God made her a handmaiden unto Him. Verily the Holy Spirit spake by the mouth of Rebecca when she said, 'The elder shall serve the younger'.¹ And through Him Hannâ became great and exceedingly honourable beyond all gainsaying, for she became blessed above all women, and whosoever believeth on her shall be blessed. Blessed is he that shall celebrate her commemoration with incense and with offering[s]! Blessed is he that shall give a loaf of bread or a cup [of water] for the sake of the holy woman Hannâ! And he shall receive [them in return]

¹ Literally, "who will give me water for my hands?"

² Genesis xxv. 23.

a hundredfold [fol. 36*b*], together with salvation of body in this world, and in the world which is to come a fair reward and the life which never passeth away. And her Son, our Lord Jesus Christ, saith¹, "Whosoever receiveth a prophet shall receive the reward of a prophet; and whosoever receiveth a righteous man shall receive the reward of a righteous man and the wages of a righteous man; and whosoever shall give one of these little ones a cup of cold water [to drink] in My Name, or in the name of a disciple of Mine, shall not lose his reward." For this reason I, the poor and miserable one, say, Celebrate ye the commemoration of the blessed Hannâ as far as [it lieth] in your power, and forget not her memorial. Pray ye unto her with ready hearts, and she will pray for you unto God, the Son of her [fol. 37*a*] daughter, our Lord Jesus Christ, that ye may find forgiveness of your sins. And celebrate ye, from the bottom of your heart, the commemoration of Hannâ with greater zeal, and glory, and honour, than the commemorations of all the companies of those who have the pre-eminence and rejoice, and than the commemorations of the martyrs and righteous men who have endured with patience and quietness a cruel death for the sake of her daughter's Son, our Lord Jesus Christ, and who dwell in righteousness. Can ye pay honour unto the Son without paying honour unto the Father? Can ye pay honour unto the daughter without paying honour unto the mother? Honour ye then the mother, even as ye honour her daughter, and celebrate a festival in her honour. And neglect ye not her a second time, even as the children of Israel neglected her because she had not gotten a child, [fol. 37*b*] for her oppression was remembered before God because of those who had neglected her. Now all those who neglected and oppressed the blessed woman Hannâ shall weep when they see her in honour and in majesty, standing at the right hand of her blessed daughter. And I, the poor and miserable one, who am unworthy to call myself a priest, before you

¹ St. Matthew x. 41, 42.

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WORDS OF JOY be unto thee, O my Lady Hannâ, thou life of the happiness of Rebḵâ (Rebecca), and Sârâ, and Rachel, and Leah.

WORDS OF JOY be unto thee, O my Lady Hannâ, thou majesty of the Seraphim when they cry out(?), thou who art the burnt offerings at the offering up of the sacrifice, thou who art the wings of the Cherubim at the spreading out thereof, thou prophecy of the prophets [fol. 39*a*] when light burst forth, thou preaching of the Apostles at the time of morning. O my lady Hannâ, at the majesty of thy sovereignty there is exultation [among] our mothers Mêlkâ¹, and Têrsâ², and Hêglâ³, and Nûḥâ⁴, and Mahalâ⁵, the five children of Salapad.⁶ On the day wherein died the righteous woman Hannâ, the mother of our Lady MARY, who gave birth to our Lord, the Word of the Living God, honour and purity were ascribed unto her by the glorious beings as unto the ancient fathers.

Now this righteous woman [came] from the city of Jerusalem, and she was the daughter of Mâtât, the son of Levi, the son of Mêlkâ, of the tribe of Levi. Now Mâtât had three daughters. The name of the eldest was Mary, the second [was called] Sophia, [fol. 39*b*] and the third Hannâ, Mary married and gave birth to Salômê, and she it was who became the helper of our Lady MARY when she brought forth our Lord and Saviour Jesus Christ. And Sophia married, and gave birth to Elizabeth, the mother of John the Baptist; and the holy woman Hannâ married Joachim, who was of the tribe of Judah, and gave birth to our Lady MARY. Now Elizabeth, and Salômê, and Hannâ were the daughters of one wife, but the holy woman Hannâ became more honourable than all the [other] women of the world, and at length she was worthy to give birth to the mother of God in the flesh, and that her righteousness [fol. 40*a*] and honour are greater than [those of] all [other] women is well known.

¹ I. e., Milcah.

² I. e., Tirzah.

³ I. e., Hoglah.

⁴ I. e., Noah.

⁵ I. e., Mahlah.

⁶ I. e., Zelophehad, the son of Hephher. See Numbers xxvi. 33; xxvii. 1;

Now Hannâ was a barren woman, and because of her exceedingly great strenuousness in fasting, and in prayer, and in making supplication unto God, He gave her this daughter [MARY]; and having seen her sorrow and her weeping God made her to rejoice, and in her all the sons of the children of men rejoiced also. For this reason it is meet for us to magnify her, and henceforth we must not revile Hannâ as did Reuben¹, who said unto Hannâ and Joachim, "It is not right for you to offer up your offerings "before the Lord your God, because ye have no seed according to the "commandment of the Law". O how these words [fol. 40^b] would break the bones, and make the heart to burn, and set the bowels on fire! And when Joachim heard [them] he was exceedingly sorrowful, and he began to pray, saying, "O my Lord, and God, and King, behold all the children "of Israel have seed and offspring, but I have none". Then he thought of the righteous, and of the chosen men, and how they all had children and offspring; and how God remembered Abraham when he was an hundred years old, and how he begot a son in his old age and called him Isaac, and again the blessed Joachim remembered many of the fathers, and Manoah, [the father of Samson], and Hannâ, the wife of Elkanah. And he did not tell this sorrow unto his wife, nor how Reuben had reviled him and had spoken words of insult unto him [fol. 41^a]. Then he withdrew into the desert and went afar off, and he fasted forty days and forty nights, and made supplication unto the Lord his God, saying, "No food "shall enter into my mouth until God shall look upon my sorrow and my "weeping, and shall hear my petition. My prayer shall be my food, and "the tears which go forth from mine eyes shall be my prayer." And his wife Hannâ began to weep and lament, and her bosom heaved with sobs,

¹ Καὶ ἔστη κατενώπιον αὐτοῦ Ῥουβὶν λέγων· οὐκ ἔξεστίν σοι πρῶτον προσευγεῖν τὰ δῶρά σου, καθότι σπέρμα οὐκ ἐποίησας ἐν τῷ Ἰσραὴλ. *Protevangelium Jacobi* (ed. TISCHENDORF, Leipzig, 1876) I. 2.

and she lifted up her eyes to God and [besought] Him to give her a child, and to take away her reproach from her.

And it came to pass that when the festival of the Jews had come, [fol. 40^b] a certain woman from among her neighbours came and said unto Hannâ, "How long wilt thou continue to be sorrowful, without eating, "and without drinking, and without sleeping? How long wilt thou punish "thyself with this severe grief? Since thou hast declared it [unto God] "let Him make thee to forget it. Behold, the appointed festival hath come, "the day wherein six hundred thousand of [the children of] Israel went "out from Egypt on foot; rejoice thou, therefore, together with those "women who are like unto thee, and who also rejoice. And behold, I "have brought rich apparel unto thee, take it, and put it on, and adorn "thyself therewith; for thou art of a noble family, and it is meet that thou "shouldst array thyself in this glorious apparel." Then Hannâ answered and said unto her, "O my sister, leave me to weep [fol. 41^a] over my "misery until God shall look upon my sorrow, for unto me shall be sorrow, "and grief, and bitter tears; and I will [not] put off my garb of mourning "until the day of my death. I will not array myself [in fine apparel] like "a woman who is joyful of heart. Unto what am I to be likened? Is it "not a tree which hath neither leaves nor fruit? Am I not like one who "hath been killed and destroyed in the city? I am sad of soul, and "sorrowful of heart, and I will not put on this apparel concerning which "I know not whence it hath come. It may have been stolen, or it may "be the hire of fornication, concerning which God gave a law unto Moses, "and said unto him, Speak unto the children of Israel [saying], 'Go not "unto the wicked woman, [fol. 41^b] and commit not fornication', *et cetera*. "I will not put on [this apparel], for it may be of the hire of the fornicators." Then the woman answered her with wrath and anger, and, with her heart burning like fire, said unto Hannâ, "In that God shut up thy womb, "and did withhold from thee the fruit of blessing, and did not give unto

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seven archangels, said unto her, "Behold, Joachim thy husband hath come from the desert; tell him what I have said unto thee. And let him take a kid of the goats and a young lamb, and carry them into the tabernacle, and offer them up as offerings unto God." And the angel departed also unto Joāchim, and said unto him, "Hail to thee! Behold, God hath heard thy petition, and hath received thy offering. Thy wife Ḥannā shall conceive, and shall bear unto thee a lovely and beautiful daughter, whose Son shall rule over the house of Jacob for ever, [fol. 43 *b*] and His kingdom shall have no end." Now when Joachim had heard him, he rejoiced and gave thanks unto God, and said, "Blessed be the Lord God of Israel, Who hath not rejected my petition and hath received my prayer, even as it saith in the Psalm¹, 'Blessed is the man unto whom God hath not imputed his iniquity'". Verily not untrue is the word of the prophet who said, God is nigh unto those that are meek of heart, and He helpeth those who are lowly in spirit."²

Then Joachim cried out unto the shepherds of his sheep and herds, and said unto them, "Bring me two³ sheep as an offering for God"; and they brought unto him oxen [fol. 44 *a*] and sheep, and he made an offering unto God; then he came into his house and made a feast for the poor and needy and for all his kinsfolk. And on the third day the noble Joachim meditated in his heart, and said, "If it indeed be true what the angel hath said in the vision I will again offer up offerings unto God, a ram without spot and a calf without blemish, and I will bring them [unto the tabernacle] that they shall offer them up, and then I shall see my face in the crown of the house of the sanctuary." Now there was a crown made of precious stones and [mother-of-] pearl which was set in the altar, and when one of the children of Israel brought [fol. 44 *b*] offerings,

¹ Psalm xxxii. 2.
and add **IΘ** to the Ethiopic text.

² Psalm xxxiv. 18.

³ We should probably read "twelve",

THE LIFE OF ḤĀNNĀ, THE MOTHER OF THE VIRGIN MARY.

PLATE CVIII.



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as five days, and He made the five hundred years to be as six hours of a day. And [fol. 45^b] moreover, our Lord and Redeemer Jesus Christ saith in the Book of the Covenant, "In one hundred and fifty years, at the "end thereof, at Pentecost and Easter, the coming of My Father shall "take place;" that is to say, He [considered] one hundred to be as one thousand, and five hundred as five. And Îsâyayâs (Isaiah?) said, "He "shall dwell in the world five hundred and forty-five days." Behold, we have established [our] testimony from the Holy Scriptures, both Old and New, as concerning the coming of our Lord unto the Lady HĀnnâ. Now when the holy woman HĀnnâ had conceived, she dwelt and gave thanks unto God for nine months; and it came to pass that when nine months [had passed over] her, she gave birth to a daughter. Then HĀnnâ said unto the midwife, "To what have I given birth"? [fol. 46^a] and the midwife said unto her, "Thou hast given birth unto a daughter". And HĀnnâ said, "My soul doth magnify God"; and she called the name of the child "MARY". And when forty days had passed, HĀnnâ purified herself, and put on her apparel, and suckled the child. Now she was the "only" child of her mother; the Book calleth MARY, the "only" child just as aforetime it called HĀnnâ, her mother, the "only" child. And it came to pass that when six months were ended to our Lady MARY, she walked five steps¹ on her feet, and then she returned unto her mother's bosom. Then HĀnnâ said, "As God Almighty liveth I will not let this "child walk about [fol. 46^b] on the ground until I have taken her into the "house of the sanctuary of God". And she built a habitation (*or* chamber) for MARY, to live in alone, and she made her to dwell therein until she was one year old.

"God to explain it to him. Then God in His mercy for Adam [who was made after] His own image "and similitude, explained to him, that those were five thousand and five hundred years; and how One "would then come and save him and his seed." See TRUMPP, *Der Kampf Adams*, p. 5.

¹ The Greek has καὶ ἑπτὰ βήματα περιπατήσασα ἦλθεν εἰς τὸν κόλπον αὐτῆς. *Protevangelium Jacobi*, vi. 1 (ed. TISCHENDORF, p. 12).

Then did Joachim make a great feast in honour of MARY, and he invited the priests, and the princes of Israel, and their nobles, and the elders of the people, and he made ready a feast and filled them all. And her father brought MARY unto the priests, and they all blessed her, saying, "May God our God, Who hath the dominion over all things, the God of our fathers Abraham, Isaac, and Jacob, bless this child, and grant unto her fair offspring [fol. 47*a*] which shall set us free from destruction; and may He grant unto her power and strength, and may He magnify her for ever and ever! Amen." And all the people said, "Amen, and Amen". Then Joachim took her unto all the chief priests and elders of the people, and they all blessed her, each one according to his rank and birth, and said unto her, "May God, Who sustaineth the worlds, the God of Abraham, the God of Isaac, and the God of Jacob, Who dwelleth in the heights, bless her outwardly and inwardly, both her soul and her body." And when they had blessed her in this wise, her mother took her and brought her into the habitation which she had built for her. Then Ḥannâ said, "I praise God Almighty with the praises of the saints, I bless Him, I laud Him, I proclaim Him holy, I give thanks unto Him, I exalt Him, I magnify Him, I love Him, and I offer gratitude unto Him, because He hath removed the word of reproach and the word of shame in the matter of me from the nation of Israel; for they said unto me, 'We will not receive thine offering and oblation because thou hast neither seed nor offspring of blessing'. Therefore I sat down forty days and forty nights and ate nothing whatsoever, and I cast away care for my apparel. And my heart was full of grief and sorrow, and I took no pleasure in my life. All these things came upon me through the people of my nation, at the hands of themselves and their women, yea, even at the hands of [mine own] maidservants and menservants, [fol. 48*a*] who reviled me; and my meat and my drink became bitter unto me. And my brother, and my sister, and my father, and my mother,

“and my kinsfolk persecuted me, and reproached me and offered me no
 “comfort. The tribe of Reuben, with its various peoples and women,
 “according to their families (*literally* houses), and all the tribes of Israel,
 “even unto the tribe of Benjamin, and each and every one of their women
 “on her own behalf reviled me without ceasing, and they stood up together
 “and heaped insults upon me. Praise be unto God Adônây.¹ Praise be
 “unto God Šabâ’ôt.² Praise be unto God Êlôhê.³ O praise God in His
 “holiness. Praise Him in the strength of His might. Praise Him [fol. 48*b*]
 “in His power. Praise Him according to the abundance of His greatness.
 “Praise Him with the sound of the horn. Praise Him with the singing of
 “psalms and the harp. Praise Him with the drum and with joy. Praise
 “Him with the strings and pipes. Praise Him with cymbals of sweet
 “sound. Praise Him with cymbals of loud sound. Let every soul praise
 “God Almighty.⁴ Through me Moses and Joshua shall rejoice and be
 “glad; and through my giving birth to a child David, the Son of Jesse,
 “shall rejoice, and through this I shall not be a stranger and a sojourner.
 “Henceforth it is meet for me to say, ‘My ascent is in my mountain’.
 “Praise be unto Thee, O Lord, my God, Who hath forgiven her trans-
 “gression. Praise be unto Thee, O Lord, my God, Who hath [fol. 49*a*]
 “become unto me one who doeth good, for Thou hast holpen my
 “misery.”

And whilst Ḥannâ was praying in this wise, she saw the ten Arch-
 angels singing psalms and hymns in sweet and beautiful tones, and each
 of them overshadowed her with his six fiery wings; and these are they:—
 Michael, Gabriel, the Seraphim and Cherubim, Raphael, Uriel, Salathiel,
 Šakûêl, Râmûêl, Sadâkyâl, and Anânyâl, and they were veiled in a
 flame of fire. And Ḥannâ heard them saying, “Praise be unto thee, O

¹ I. e., אֲדֹנָי.² I. e., God of Hosts, = יְיָ צְבָאוֹת.³ I. e., אֱלֹהֵי.⁴ See Psalm cl.

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was wont to see hidden things. And he spake thus:—"I saw Joachim
 "and Hannâ arrayed in shining apparel, and with crowns of light upon
 "their head, and they were standing before the throne of the Father and
 "the Son and the Holy Ghost, and they were praising [the Trinity], saying,
 "'O Lord God, our King, our Messiah, and our Creator, we are endowed
 "'with honour because Thou hast made us honourable, and Thou hast
 "'exalted us because we begot Thee. [fol. 51a] Of whom then wilt Thou
 "'not make our names to be heard and known throughout all the world?
 "'For if Thou wilt make our names to be thus heard of men will then
 "'celebrate our commemoration and festival, even as we see them cele-
 "'brating the commemorations and festivals of the Martyrs, and of the
 "'Angels, and of the Righteous, and of the Virgins, and of all those
 "'who have found favour before Thee. O God, grant Thou favour unto
 "'him that shall celebrate the commemoration of us, and shall give alms
 "'in our name. And what shall be the reward from Thee of him that
 "'shall do this?' And God said unto them, 'Whosoever shall celebrate the
 "'commemoration of you, or shall build a church in your names, or shall
 "'write your history, I will make him to rejoice in the world which is to
 "'come, and I will forgive him all his sins, and I will destroy the writing
 "'of his debt.'" So [fol. 51b] then, O beloved brethren in Christ, pay ye
 honour unto Joachim and Hannâ, and magnify them, and love them, for
 it was they who begot our Lady MARY, who gave birth to God. Celebrate
 ye their festivals¹ so that they may become your helpers in heaven on the
 day of retribution and judgment, when the mother shall not be able to
 save her children, and when the pearl shall have no power. Verily I say
 unto you that they shall make intercession for you with our Lord and
 Redeemer Jesus Christ that He may shew compassion upon you. Amen.

¹ The festival of Joachim is celebrated by the Ethiopians on the 7th of Miyâzyâ, or April 2; and that of Hannâ on the 11th day of Hadar, or November 7.

For He Himself said, "Whosoever shall give unto those who believe on "Me a cup of cold water in [My] Name shall not lose his reward with "Me"¹; and blessed is he who honoureth them, [fol. 52*a*] for unto him shall they pay honour. Blessed is he who loveth them, for Thou wilt love him. Blessed is he who giveth thanks unto them, for they will give thanks unto him in the heavens. Blessed is he who shall proclaim them holy, for they shall proclaim him holy. Blessed and holy is Hannâ, and blessed and pure is Joachim. They shall make supplication unto our Lady, the mother of our Redeemer, Jesus Christ, on behalf of him that celebrateth their commemoration when judgment is about to be passed upon him, and our holy Lady, the Virgin MARY, shall stand before her beloved Son, our Redeemer, and shall make intercession on behalf of those who celebrate the commemoration of her father and mother, Joachim and Hannâ, and she will cause all their sins to be forgiven, and will lead them [fol. 52*b*] into the life which is everlasting. So likewise may she guide into the way of the kingdom of heaven Gabra Mâryâm by her prayers wherein he putteth [his] confidence, and may she deliver him from the death of perdition for ever and ever! Amen.

O blessed Hannâ, daughter of mercy; O blessed Hannâ, daughter of salvation; O blessed Hannâ, daughter of compassion; O blessed Hannâ, daughter of majesty; O blessed Hannâ, daughter of righteousness; O blessed Hannâ, daughter of glory; O blessed Hannâ, daughter of Adam and Eve; O blessed Hannâ, the new lamb; O blessed Hannâ, I say unto thee, O our Lady, "Here am I"; I say unto thee, "Thou art the ship of "life for my soul, [which shall deliver it] from the sea of fire that would "engulf it." O Lady, [fol. 53*a*] O glorious one, O exalted one, let the gift of thine enduring blessing descend like the rain upon the heads of us (because of thy special covenant which Thine only Son gave unto

¹ St. Matthew x. 42; St. Mark ix. 41.

thee), who are gathered together this day, which is the day of thy festival in this country. Through thy prayers let not the fruit of our trafficking be diminished; and save us from death by pestilence, and from locusts, and from hail; and let the darkness of sin be removed from over us; and may our Adversary be trodden under foot throughout all generations for ever and ever! Amen. May our Lord Jesus Christ write upon the pillar of gold, which shall never be moved out of its place and shall never be thrown down, with a pen of light which emitteth brilliant splendour and radiance, the name of Gabra Mâryâm who had written this Book of the History of the holy and pious woman Hannâ, the mother of our Lady, the Holy Virgin MARY, who gave birth to God, for he had it written with watchfulness and with exceedingly great care. [fol. 53*b*] And when the doers of the good pleasure of the God of righteousness are gathered together, may Gabra Mâryâm be among them, and may he sit down [with them at the feast] with joy and gladness, being through her prayers clothed in shining wedding apparel. And through the prayer of Hannâ, the smell of whose raiment is like unto that of myrrh and balsam, may the Son of her daughter, our Lord Jesus Christ, destroy and do away the book of sins of the scribe Gabra Krestôs, who was swallowed up in the working of sin, but whose nature became changed into that of a monk, and may He allot unto him a place [fol. 54*a*] with her on the right hand in His kingdom which shall never be destroyed or pass away for ever and ever! Amen. And Amen. May it be! May it be!

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[TO BE SAID ON] THE SIXTH DAY OF THE WEEK.

IN THE NAME OF GOD ALMIGHTY WHO POSSESSED THE HEAVENS;
AND IN THE NAME OF GOD THE SON, THE ONLY ONE, WHO BROUGHT THE
WORLD OUT OF NOTHING; AND IN THE NAME OF GOD THE HOLY SPIRIT, THE PAR-
ACLETE, THE SPIRIT WHICH GAVE HIM WISDOM AND UNDERSTANDING, WE WILL BEGIN
TO RECITE THE FOLLOWING DISCOURSE ON JOACHIM, OF GLORIOUS NAME, AND OF
EXALTED MEMORY, THE FATHER OF OUR LADY, WHO GAVE BIRTH TO GOD, THE
VIRGIN MARY. UNTO HIM WHO SHALL PROCLAIM IT SHALL BE BENEFIT, UNTO HIM
WHO SHALL HEARKEN THEREUNTO AND OBSERVE IT SHALL COME ADVANTAGE, AND
HIS PRAYER SHALL GUARD HIM IN THIS WORLD FROM THE CRAFT AND WILES OF THE
DEVIL, WHO WILL ATTACK HIM CEASELESSLY, [FOL. 54^b] AND IN THE WORLD TO COME
GOD SHALL ALLOT UNTO HIM A PLACE WITH THE SAINTS, AMONG WHOM MAY BE FOUND
HIS BELOVED ONE TASFÂ MIKÂÊL FOR EVER AND EVER! AMEN.

O Lord God, open for me my mouth for a little space that I may
speak with my halting tongue, and with my feeble voice, and may preach
and declare the history of the birth of our Lady MARY from the loins of
Joachim, who is the staff of the kingdom, and from the womb of Hannâ,
who is the staff of the priesthood. Now the Lord God chose this man
Joachim, who was of exalted position, from among all the families of
Judah, and from among all the men of the house of David the king, who
was chosen to rule over the house of Israel from among the seven sons
of Jesse¹, who were well grown and of fine stature, and who had been
reared with careful admonitions; [fol. 55^a] now David was the least among
all his brethren. And it came to pass that God sent Samuel the prophet
unto the house of Jesse, and into the house of Ephratah of Bethlehem,
and when Samuel the prophet had arrived there, he said unto Jesse,
Call thy children, and bring them hither unto me that I may declare

¹ See I Samuel, Chapter xvi.

“unto them the word which God hath spoken unto me”. Then Jesse sent and called Eliab his firstborn; now he was the oldest of David’s brethren, and he was fine of stature and handsome in person. And Samuel said, “God hath not chosen him”. And again Jesse called unto his second son, and of this one Samuel said, “The Lord hath not chosen him”. Then Jesse called unto each and all his sons and brought them unto Samuel, and [fol. 55^b] when Samuel saw them, he said unto him, “God hath not chosen them, and He hath no pleasure in them”. And after these things Samuel said unto Jesse, “Hast thou not another son besides these whom I have seen?” Then Jesse said unto him, “There is yet a little son who is among the flocks, and he watcheth the sheep”; and Samuel said unto him, “Call him unto me”; and he called David. And when he had come, Samuel saw that his face was joyful, and his eyes were blue in colour, and his stature was as that of a cedar of Lebanon, and his teeth were like white milk, and he was altogether ruddy like a rose, and his arms were like unto the limbs of young lions. Then God said unto Samuel the [fol. 56^a] prophet, “Behold, this is he whom I have chosen to reign over the house of Israel. Rise up and anoint him, and make the horn to increase for him, and make ready a lamp for Mine anointed, David; and I will make a staff to sprout from his roots, and a flower which shall never perish from his stem.” Then straightway Samuel rose up from where he was sitting, and he took the horn of oil and poured it out upon his head, and said unto him, “God hath anointed thee, and He hath appointed thee to rule Israel His inheritance”; and after he had anointed David, Samuel came into the house of Jesse to eat meat. And in that same night God appeared unto Samuel, and said unto him, “I have made a covenant with My chosen one, [fol. 56^b] and I have sworn an oath unto David My servant that I will preserve unto him seed for ever and ever, and that I will build his throne from generation unto generation.”

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“hath been found this day.” And thou, O David, sing thou thy psalms to [thy] harp of strings because of the glory of thy daughter who hath sprung from Joachim thy son, and declare all the glory of the daughter of the king of Heshbon, inasmuch as she is clothed in raiment of many colours and is girt about with fringes of gold.¹ And again it is [fol. 58*a*] said, “Wing² made of silver, [like that] of the dove whose sides are [covered with] green gold”.³ And yet a third time, “Her foundations are in the holy mountains; God loveth the gates of Zion more than all the habitations (*or* camps) of Jacob”.⁴ And thou also, O Solomon, sing [thy] song, and say unto her, “Come, O my beautiful dove, thy speech is pleasant”; and say unto her, “Turn back, turn back in peace, O thou who dost possess pleasant things, and in thee we shall see peace”.

And now let us return to the praising of Hānnā and Joachim, whose marriage was pure, whose marriage was holy, for in it was mingled the Holy Ghost. Their marriage was better than musk and aspalathus, yea, their marriage was better than the marriage of the good ancestors who were before them, [fol. 58*b*] for in their old age, after they were crowned they begat MARY, the candlestick, the mother of the Great Light, who was likened unto the ark (*or* tabernacle) of Moses and Aaron, the priests and Levites, and who hath become unto us the means of our freedom from the works of sin. Blessed art thou, O Joachim, thou beautiful old man, thou boast of holy men, for the hidden God made Himself manifest in the flesh of thy daughter. O blessed Joachim, O Joachim who wast beautiful in thine old age, thy blessedness exceedeth that of the chosen ones who were of olden time. O blessed Joachim, who wast beautiful in thine old age, thy blessedness is more to be desired than precious stones. Unto whom shall we liken thee? Shall it be unto our father Adam, who

¹ See Psalm xlv. 9.

² The MS. actually reads **714: C711**: instead of **714: C711**:

³ The allusion is to Psalm lxviii. 13.

⁴ See Psalm lxxxvii. 2.

was created in the form of God, or unto Abel, whose offering was accepted? O blessed Joachim, unto whom shall we liken thee? [fol. 59*a*] Shall it be unto Seth or unto Hênôs, who first called upon the Name of God? O blessed Joachim, unto whom shall we liken thee? Shall it be unto Enoch who pleased God, and whom God removed from the face of death, and he continueth alive until this present? O blessed Joachim, unto whom shall we liken thee? Unto Noah, or unto his three sons who were saved from the waters of the Flood, together with their wives? O blessed Joachim, thou beauty of the blessed, behold, there have been found in thy house the riches of the rich, that is to say, the queen of all the kingdoms of the world; she it is whom those who keep watch praise, and the armies of light proclaim her holy as they stand before her in sixty [companies of] mighty ones. Of her the armies of the house of David and Solomon [fol. 59*b*] make their boast, from Dan even unto Beersheba. She is the Tables of the Law of Moses, and the almond rod of Aaron, and the inheritance of the priests of the Levites, and the breeches of fine linen, and the mitre, and the tunic. Her fruit is the food of those who hunger, and the blood of her grape clusters is the drink of those who thirst. She is the refuge of those who are cast away, and is the freedom of those who are enslaved.

O blessed Joachim, O blessed Hannâ, ye beautiful aged ones, ye are as exalted as the heavens, and as firm as the earth, and as shining as the pearl, and ye are like unto gold which hath been tried [in the fire]; and God hath chosen your flesh wherewith to cover Himself. O blessed Joachim, thy memorial is greater than the glory of all the world, yea, it is more to be desired than sardonyx stone, and it is more beautiful than the gold of Taprobane. Thy memorial shall be praised [fol. 60*a*] until the end of the world, yea, even until the heavenly Jerusalem, the citadel of the heights, shall appear, which shall come down from above, together with the foundation and its twelve gates. Now each of its gates shall be

made of a pearl. None shall enter therein who putteth on cursing, neither shall there be within it any who utter revilings. O blessed Joachim, thou art the father of our Lady MARY, who was the mother of awful Divinity according to the annunciation of Gabriel in Bethlehem, when He was born the breathing of the ass and the ox became hot because the prophecy of the prophet Habakkuk¹ was fulfilled. O glorious one, O exalted one, O thou who art to be praised, O righteous one, O chosen one, O man of virtue, O good one of all the good (i. e., O best of all), Joachim, [fol. 60^b] make prayer and supplication that the most miserable Gabra Mâryâm, who loveth thee exceedingly, may do the works of goodness and righteousness, and that upon him, the faint and weary one, thy blessing may be poured out like rain henceforth and for ever and ever! Amen.

PREFACE TO [THAT WHICH IS TO BE SAID ON THE DAY BEFORE THE] FIRST DAY OF THE WEEK.

Let us return and again praise the daughter of Joachim and Ḥannâ, the Virgin [MARY], the seat of the Flame Whose Name is 'Emmanuel', and let us tell the story of the glory of her begetting by an honourable and righteous old man, whose works were pure and who kept watch like the angels. It is a good thing, then, to tell the story of the begetting of our Lady MARY, who gave birth to God being a virgin, for it is sweeter by far than honey and sugar. It is like sweet wine to the taste, and like ointment to the bones, and like the hearing of a word of wisdom by [fol. 61^a] the ear of the man of understanding, and like purple wherewith a man decketh himself, and like a crown of gold to the head, and like eye-paint to the eyes, and like earrings to the ears, and like a collar to the neck, and like seals to the wrists (*or* forearms), and like rings to the hands, and like a tunic which reacheth from the loins to the thighs.

¹ See Micah v. 2.

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prophets of the Good [God], and be ye my helpers [fol. 62^b] that I may declare the sweetness of the glory of your daughter, the mother of light. We will ask you, and you shall inform us, for thus is it written in the Book, which saith, "Ask thy father, and he shall tell thee; and thine elders, "and they shall relate it unto thee".¹ And again it is written in the Book, which saith, "With Thy hidden things they have filled full their bellies; "they have filled full their children, and have left their superabundance to "their children".² It is you whose bellies are filled full with the mystery of the hidden things of God, and your children who have been filled full are the Apostles, according to my belief. And again the prophet saith, "Instead of thy fathers shall be born unto thee children, whom thou mayest establish as angels for all the earth."³ Verily they have become filled full [fol. 63^a] with the hidden things of the mystery of Divinity, for they have stablished in all the earth the new ordinances of the prophecy of the Prophets and of none others, and they have left their superabundance unto their babes, of whom the Book saith, "These are the peoples "whose offspring and children are [occupied] in the ordinances thereof". Some of them have become archbishops, and metropolitans, and bishops; and some of them have become priests, and deacons, and sub-deacons, and readers, and singers; and unto some of them hath been given the power to prophesy; and unto some of them hath it been given to know the interpretation of the word which is hidden.

Come then, and gather yourselves together, O all ye nations, [fol. 63^b] and peoples, and congregations of Jacob in the house of Joachim, the pure man, wherein ye will find a holy marriage feast, without blemish and without grief, which is like unto the drinking of wine which maketh glad the heart of man, and unto ointment which maketh to shine the face, wherein is neither trouble nor labour. When the daughter of Joachim

¹ Deuteronomy xxxii. 7.² Psalm xvii. 14.³ Psalm xlv. 16.

and Hannâ, the Virgin MARY *Sôlyânâ* gave birth unto Christ the King, the mountains became the bread of life, and the hills produced grapes of blessing, and the waters of the sea became milk and honey. In this house there are none of the many spirits of sickness which have been smitten with the sharp arrows of sin, and we declare that it is meet that we should gather ourselves together in the marriage chamber, that is to say, in [fol. 64*a*] the house of Joachim, the father of MARY, [and of Hannâ], who bore the mother of our Redeemer Jesus Christ. In the beginning God made the heavens which are above, and all that is therein, and He created this [earth], and after that the garden of life. And again [He created] the Sun, and the Moon, and the stars, and the sea, and the abysses, and the fish, and the birds of the heavens which fly, and beasts great and small, and the winds, and the clouds [which bring] rains and dew, and He created everything, and ordered it well. And when He had made an end of creating His creation, He created our father Adam in His own form and likeness, and He breathed upon him the spirit of life, and he became a living man by reason of [fol. 64*b*] the spirit of life. At that time MARY, the daughter of Joachim, stood (i. e., existed) in the belly of Adam in the form of a white pearl, which shone in his right side, and was a perfect likeness [of her]; and the similitude of her flew up into the heights of heaven. And again God shewed it unto Moses in the desert when He was telling him how to make the building of her tabernacle. And God commanded him to make an ark of wood which could never be eaten by worms, and to cover it over with gold, both the inside and the outside thereof. In that holy ark God commanded him to place the two Tables of stone, whereon were written the Ten Words, the writing whereof was the writing of God. And above that ark was the mercy-seat of gold, and above [fol. 65*a*] the mercy-seat were the Cherubim which were made of carved gold; and from the ark God was wont to appear unto Moses, and unto Aaron, and unto many of the

priests to whom He wished [to shew Himself]. And again, Solomon built a sanctuary in the form of this tabernacle of cedar wood and pine wood, and he covered the floor, and the roof, and the walls thereof with plates of gold, and on the doors thereof were engraved figures of palm branches and of animals which were like unto cherubs in fine gold. And inside the Holy of Holies, at the place where the holy ark rested, was a figure of MARY, the daughter of Joachim. And Solomon made two Cherubim of red gold which overshadowed her with their wings, and [here] God was wont to appear, sometimes openly, and sometimes [fol. 65^b] in a dream, and sometimes in a vision, unto those to whom He wished to appear from Moses unto Zacharias. Then, after a few days, God spake unto the children of Israel, when they provoked Him to wrath, saying, "Where is the house which ye can build for My resting place?" Where "is the place which [is fit for] My habitation? Behold, the habitation "whereunto I will come is that which the hand of man hath not made, "and which shall be the salvation of Adam and his posterity."

[TO BE SAID ON] THE FIRST DAY OF THE WEEK.

HERE BEGINNETH THE BOOK OF THE HISTORY OF THE GENERATIONS OF OUR LADY MARY, THE DAUGHTER OF JOACHIM, THE SON OF DAVID.

Solomon begat Nathan, Nathan begat Levi, Levi begat Mattatha and Kēsrahâ, and Kēsrahâ [fol. 66^a] begat Joachim, the father of our Lady MARY, the holy Virgin. Now Matthat begat three daughters. The name of the oldest was Mary, the name of the second was Sophia, and [the name of] the third was Ḥannâ. And Mary bore Salome, and Sophia bore Elizabeth, the mother of John, and Ḥannâ bore MARY [the Virgin]. Similarly, Joseph was descended from David the king, for when Nathan, the brother of James, died, Matthat married his widow, so that he might raise

¹ Isaiah lxvi. 1.

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Lady MARY, on the day which God blessed. Blessed is he who shall clothe the naked. Blessed is he who shall feed the hungry. Blessed is he who shall set free him that is in prison. Blessed is he who shall visit the sick on that day, for he shall obtain a portion in the kingdom of heaven [fol. 68*a*] with Joachim and Hannâ, and with MARY the Virgin for ever and ever. Amen.

And six months after it became known that the blessed Hannâ had conceived the kinsfolk of Joachim her husband and those of herself heard [thereof], and they came unto her, and said, "Is the matter which we hear concerning thee [true]? What is this thing which hath come upon thee after thy days [for child-bearing] are passed?" Now there was a certain woman among the kinsfolk of Hannâ who was blind in one eye, and she touched the belly of Hannâ, saying, "Is it true, what I have heard? My sister, how canst thou conceive being an old woman?" And afterwards she touched her eye which was blind, and straightway [fol. 68*b*] it was opened for her, and she saw the light. Then she said unto Hannâ, "O Hannâ, blessed art thou because thou hast in thy womb a child who whilst yet unborn can heal the sick; and when he hath made himself manifest and hath come forth from thee, how many will be the people whom he shall heal!" And many sick folk came and touched Hannâ, even as the woman had done, and they were made whole and recovered from their sicknesses; and this matter became a hard one unto all the elders of Israel. May the prayer of Hannâ, and the prayer of Joachim, her husband, protect as a thing well pleasing unto her daughter her servant Gabra Mâryâm for ever and ever. Amen. And Amen. May it be! May it be!

May our Lord Jesus Christ write down the name of Gabra Mâryâm, the poor and miserable sinner who, at his own expense, paid to have written this Book of the History of the blessed Hannâ, [fol. 69*a*] and the History [and] Praise of the begetting of the honourable Joachim, with a

pen of light which shall never be destroyed. And may the intercession of Joachim and Hannâ on the day of retribution and rebuke deliver both Gabra Mâryâm and the scribe who wrote this book, Gabra Krestôs, the defiled one, who is unfit to be touched, from the path of sin for ever and ever! Amen. And Amen. May it be! May it be!

A MIRACLE OF THE HOLY AND BLESSED WOMAN HANNÂ, THE MOTHER OF MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing [fol. 69*b*] be with her servant Gabra Mâryâm, for ever and ever. Amen.

Now there was a certain man of the tribe of Judah who was called Joachim, and he married a wife from among the daughters of the priesthood and her name was Hannâ; and both were good and well pleasing [unto God], and they observed the Law of God. And Joachim's wife was barren, and they dwelt in grief and sorrow because they had no children. And they went daily to the church and offered up prayers to God with weeping and groaning, and besought Him to give them children; and they gave of their possessions unto the poor and needy, and unto the church, and they continued to hope [fol. 70*a*] and believe that their petition would be accepted by God, and that He would give them children. Now one day Joachim and Hannâ his wife went forth and entered into the house of the sanctuary, and as they were standing up in prayer they saw the doves rejoicing with their young; and as they looked they were sorry and grieved because they themselves had no children, and by reason of their abundant sorrow they fell into a slumber and slept. And Hannâ saw in her dream that the staff which Joachim had in his hand blossomed and bore fruit, and it seemed as if that fruit was in the body of Hannâ; and when they had awakened, they rejoiced and held converse together concerning what they had seen. Then they glorified God and gave thanks unto Him, and they came to their house, [fol. 70*b*] saying, "God's will be

“done!” And after these things Hannâ conceived, and her conception became known, and she blessed God, saying, “If He hath given me a child I will give it as an offering unto God”. And she dwelt [in her house] and added unto her prayers and supplications, and she gave her possessions unto the poor and needy with joy and gladness, saying, “How can I reward God for all which He hath done unto me?” And she refrained from eating every kind of unclean food, and she made supplications to God and bowings [before Him] in great abundance, and prayed that He would preserve that which He had given unto her. And it came to pass when the days of her conception were ended, on the first day of Genbôt she brought forth a daughter, who was brighter than the sun, the beauty of whose [fol. 71*a*] face was sweeter than honey and sugar, and the smell of whose odour was more lovely than that of any flower. Now when her kinsfolk and neighbours heard [thereof] they rejoiced with a great joy, and they gathered themselves together and came unto her, and when they saw her daughter they marvelled exceedingly, and held their peace. Then they held converse among themselves, and said, “We have never seen a child like unto this, for the grace of God in its fullest measure is upon her, and the light of God filleth all her members”; and they continued seven days with Joachim and Hannâ his wife, and they rejoiced and proclaimed the mighty deeds of God, that is to say the grace of God. [fol. 71*b*] And they called the child “MARY”, and when the seven days were ended, they came into their houses in peace.

And Joachim and Hannâ dwelt [in their house] for three years and brought up their daughter MARY, and they glorified God, and gave thanks unto Him for their daughter and for all which He had done for them. And they performed good deeds in abundance with fasting and with prayer, and they gave alms unto the poor and needy. Now when three years were ended, during which time they had brought up their daughter MARY in purity, Hannâ said unto Joachim her husband, “O

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heaven above. SALUTATION unto thy head, and unto thy face [which is like unto] the morning, and SALUTATION unto thine eyebrows, and unto thy shining eyes. Deliver me, O Ḥannâ, from sorrow, and woe, and lamentation, even as Noah, the righteous man, who was faithful with his children, was delivered through thee from the abyss of transgression, and from the flood. SALUTATION unto thine ears and unto thy cheeks with words of salutation, and SALUTATION unto thy nostrils and unto thy lips with words of praise. O Ḥannâ, mother of MARY, let not the sword of the flood come unto me, and if my enemy build his palace in heaven, let the sword of death quickly purify him. SALUTATION unto thy mouth, and unto thy crystal teeth, and [fol. 73^b] unto thine awful voice, and unto thy breathings, and unto thy throat, and unto whatsoever appertaineth unto thy neck. That thou mayest shew me, O Ḥannâ, the passing away of my foolish enemy, behold, I wait for thee in this place. SALUTATION unto thy shoulders, which are the curtains of the back, and are joined unto thy delicate breast, and unto thy tender bosom. O book of life, Ḥannâ, thou mother of MARY, Sâyadâ, let mine enemies be destroyed and let them not be left for a reward, even as thou didst destroy Judas, the son of perdition. SALUTATION unto thy hands and arms, and SALUTATION unto thy fore-arms, and unto thine elbows, and unto the palms of thine hands. O Ḥannâ, mother of MARY, mother of Christ God, let mine enemies be destroyed by the spear of the hidden God, [fol. 74^a] even as aforetime Eglon was destroyed.¹ SALUTATION unto thy white fingers, and unto thy nails which are covered [with *henna*], and SALUTATION unto thy breasts, and unto whatsoever belongeth unto thy side. O Ḥannâ, thy majesty is hard to describe. Let mine enemy receive as his reward punishment and affliction, and let the back of the serpent be

¹ I. e., Eglon, the king of Moab. The manner in which he was murdered by Ehud, the son of Gera, a Benjamite, a man left-handed, is described in Judges iii. 21, 22.

pronounced accursed. SALUTATION unto thy belly and unto thy heart, and SALUTATION is meet for thy bowels and for everything which is in thee; and for thy mind, the like of which cannot be found, O Hannâ. The created beings which are below and the created beings which are above make their boast in thee, and they make their prayers unto thee. SALUTATION unto thy navel and unto thy blessed womb, and SALUTATION unto thy thighs and unto thy knees, O Hannâ, mother of MARY [fol. 74*b*], the mother of Christ God, if mine enemies would fight against me at morn or eventide, let the path of mine adversary be choked with thorns. SALUTATION unto thy feet, and unto the heels thereof, and unto the sinews, and SALUTATION unto the soles of thy feet, and unto the toes which are decorated with nails. O Hannâ, mother of MARY, let me ask thee one thing: How long, O my Lady, shall I live together with those who hate men, and peace, and love? SALUTATION unto thy stature which neither diminisheth nor shrinketh, and SALUTATION unto thy person, and unto the going forth of thy soul, and unto thy body of flesh. O Hannâ, mother of MARY, the mother of Christ, Who is the Firstfruit of grace, let the tongue of mine enemy be tied in the time of temptation and trial with a strong chain, and with [fol. 75*a*] a rough shackle. SALUTATION unto the burial of thy body in purple apparel which was indestructible, and SALUTATION unto thy grave which was in the inheritance of thy father, the field of Yophônî. O Hannâ, mother of MARY, the mother of Christ the Redeemer, let not one send me unto [my] death in [this] world [suddenly], but let me wait until I can repent a little, not, I say, not with the multiplying of words and much speech, but let me sing thy praise for a brief space, and not keep silence concerning it; O Hannâ, make my heart to please Him. If mine enemy put forth branches, and if he increase his stature, then let the sword of death cut down his trunk. Praise is meet for MARY, and worship, and the singing of psalms, [and for] the mother of MARY, Hannâ, and these together are like unto the precious stones onyx and to-

paz. May mine enemies be destroyed [fol. 75^b] and be left without posterity, even as the children of Korah¹ were destroyed!

SALUTATION unto thee, whose name is sweet, whose memorial is salted with the salt of Divinity, Ḥannâ, thou holy woman, thou mother of MARY, whose King is in the heights. SALUTATION unto thee, O Ḥannâ, thou who art the morning, and unto thee, O MARY, who art the heaven which gave birth unto Christ, the Sun, Who burneth up the thorns of error. SALUTATION unto thee, O thou stone of chalcedony, Ḥannâ, thou brilliant pearl, wherefrom went forth MARY the Virgin, who bore the Flame. SALUTATION unto thee with the salutation of the martyrs Fâsîladas² (Basilades?) and Galâwdêwôs³ (Claudius). O Ḥannâ, may thy people, the people who gather together in thy name, receive the fruit of righteousness. SALUTATION unto thee. When I heard the [fol. 76^a] rumour of thy wisdom, which is as high as the heavens, my mind said, "Let Ḥannâ perform the saving of my soul". SALUTATION unto thee, O thou innocent woman Ḥannâ, thou spiritual dove, from whom went forth MARY the wise one, who bore the Word of the Father. SALUTATION unto thee, O Ḥannâ, thou pure one, and unto MARY, the thorn bush, who gave birth to Christ the King, who destroyeth sin. SALUTATION unto thee. When the angel of death, who plucketh away, cometh unto me, O Ḥannâ, separate not thyself from me; and tear thou in pieces the writing of my debt, and turn [my] lamentation into gladness.

[Fol. 76^b] A MIRACLE OF ḤANNÂ AND JOACHIM WHO BEGAT MARY, WHO GAVE BIRTH TO HIM THAT IS [BOTH] HEAVENLY AND EARTHLY. May their prayer and their blessing be with their beloved Gabra Mâryâm for ever and ever! Amen.

Behold, it is related that the blessed Ḥannâ, the wife of Joachim,

¹ See Numbers, Chapter xvi.

² Probably the martyr whose festival is celebrated on the 7th of Maskarram, i. e., September 4.

³ Probably the martyr whose festival is celebrated on the 11th of Sanê, i. e., June 5.

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Ḥannâ be with their beloved Gabra Mâryâm for ever and ever! Amen. O friends of Ḥannâ and Joachim, who begat our Lady MARY, [pray that] He may deliver us from the snares of the cursed serpent for ever and ever! Amen. Hallelujah by reason of the abundance of our excellence of Joachim and [fol. 78^b] Ḥannâ, and hide ye us from Satan. And forget Thou not me, O our Father, which art in heaven, who had this book examined, and who caused it to be recited, and who had it translated, and who read it.

O miracle which our Lord and God, Jesus Christ, wrought by His life-giving death; may He have compassion upon His servant Gabra Mâryâm! Now there was a certain sick man who for twelve years groaned and cried out with pain which had come upon him through his abundant sin, and he was tried in the fire even as gold and silver [are tried]. And by day and by night [fol. 79^a] he used to cry out, "O Saviour of the world, deliver me. O Saviour of the world, have mercy upon me". Then our Lord Jesus Christ said unto him, "Get thee out, O thou evil one, who workest evil, from the body and soul of the man who believeth on Me". And this devil went forth from him in fear, and in trembling, and with cries of grief before the awful majesty of the Redeemer of the world, at the request of her who gave Him birth, the woman who redeemeth the world. O all ye sons of Christians, believe readily and have no doubt in your minds that He can heal your sicknesses, since He hath anointed my body (May He have compassion upon the sinner [fol. 79^b] Gabra Mâryâm with the compassion of His mercy for ever and ever! Amen). O Thou Who didst come down [from heaven] for the redemption of the world, and didst deliver it with the children of Adam, deliver Thou me, the sinful and feeble transgressor. Praise be unto Thee, O Thou Saviour of the world, Who didst come down [from heaven] for our sake. Praise be unto Thee, O Thou Saviour of the world, Who wast brought into this world by MARY, our mother.



Praise be unto Thee, O Saviour of the world, Who wast crucified for our salvation; we all believe in Thy perpetual manifestation. Since Thou didst come to bear the doom of the judge, and [the shedding of] the blood of Thy side and feet I commit my soul for protection into Thy glorious hand, O Jesus Christ, Thou God. [fol. 80 α] Heaven and earth shall be brought into judgment because of Thy scourging with rods, and because of Thy being sold for a few pieces of silver like a slave. The Jews laid upon a young man the yoke of the cross of Jesus Christ, Whom they crucified in the field of Golgotha, driving nails into His feet and hands. I take refuge in Thy sufferings, O Thou Son of MARY, Thou only One, for Whose cross worship is meet. Hallelujah by reason of the abundance of Thy compassion! O Saviour of the world, Thou King, deliver us, we beseech Thee, from the punishment of body and soul.

LADY MEUX MANUSCRIPT NO. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR 'AHĚTA MĪKÂĚL.

I. In the Name of the Father, and of the Son, and of the Holy Ghost, One God. A PRAYER FOR KEEPING THE DEVILS IN RESTRAINT. Wakîr, Kîryâk, Awkyâyaêl, Adnâêl, Șaf, Malnâtâ, Mar'âtâ, Anânyâêl, Kirûbyâêl, Mahâlenâ, Salatyâyaêl, Malnâ, Malyânôs, Agâzetyânôs zaiya'arb Daḥâya waiyas'ěr nĕg¹, Berhânâêl, 'Ukûêl, Fĕnûêl, Akâkyâêl, Ibônâêl, Kĕtêl, Aḱte'êl, Aḱtenânôs, Amîs, Êwĕshâêl, Târôs, Êwĕshâêl, A'ĕtyânôs, Saryâêl, Fĕlnâtâ, Yûlnâtâ, Parânyûs, Êrniwâs, Êṭhayayû, Ṭĕrlêl, Awkĕyûs, Sarânyûs, A'awânâs, Asimâs, Agalyûs, Lôs, Danûs. These are the glorious names which [thou shalt recite(?)] at the front and at the doors if thou wouldst enter into a house which is old, or in ruins, or unclean. [To him that knoweth these] no [devil] shall draw nigh; and he shall neither be smitten by the arrows (*or* darts) of his adversary, nor by the stone which may be hurled at him, nor by the spear; for the angels shall protect him, and they shall keep him in safety under their wings for the sake of these names, which are the names of their God. O Lord our Redeemer, protect and deliver Thine handmaiden 'Ahĕta Mikâêl from Bôryâ and the devils, and save and heal her [if she become afflicted with] pneumonia, pleurisy, fever (*or* inflammation of the bowels), and stomach-ache and colic.

II. In the Name of the Father, and the Son, and the Holy Spirit, [One God.] A PRAYER AGAINST THE EVIL EYE [IN] THE LATRINE, AND A PRAYER AGAINST THE DISEASE CAUSED THEREBY. As our Lord Jesus Christ was journeying in the country of Ṭĕbĕr-yâdas [Tiberias(?)], and His disciples with Him, they saw the figure of an old woman sitting upon the ground; and she was one who caused trouble, and was terrifying [in her appearance], and, if a man came [to her], was exceedingly [harmful]. And her eyes shot out lightnings, and her²

¹ These words refer to sunset and dawn.

² This seems to be the sense of the passage.

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den sadôr 'aldôr dântet 'adîrâ 'Arôdyâs, Mâsyâs, 'Azyâyas, Yârôs. By the might of this cross I shall be sealed and I shall rise at the resurrection in the Name of the Father, and the Son, and the Holy Ghost, One God. Let me be sealed with the sign of the cross with five nails which Thou didst carry for Běěl, the cross of our Lord Jesus Christ, wherewith Thou didst put to shame Běěl and Bôryâ, and wherewith the black devils were scattered, and the memorial of the name of Dalwâgî was blotted out, and deliver Thine handmaiden 'Ahěta Mikâěl.

V. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST THE PAIN CAUSED BY WOUNDS. Mědměyâs, Mědmědyâs, Mědmědyâs, Mědmědyâs, Mědmědyâs, Mědmědyâs, Mědmědyâs, Yahâķî, Yahâķî, Yahâķî, Yahâķî, Yahâķî, Yahâķî, Yahâķî, deliver Walda Karrâskî from the pain of wounds, and deliver and heal Thine handmaiden Ahěta Mikâěl.

VI. In the Name of the Father, and the Son, and the Holy Spirit, One God. A PRAYER AGAINST THE MAȚEM. O Breaker of devils, as thou didst break the armies of Diabolos, Lonyûn, Sîwâwěyûn, ẖahâfmelyûn, Nemleyûs, Lofhâm, Salomon, Râbî, Kîryâk, Xabrâk, Shadrach, Meshach, [and] Abednego — by the might of these thy names whereby thou didst fetter Bâryâ and the black devils, even so fetter thou MaȚem so that they may not draw nigh unto the soul and body of thine handmaiden Ahěta Mikâěl. In the name of Sarôs, and in the name of Sarôs, and in the name of Sakartyânâs, and in the name of Xamyâ who driveth away devils, and the fiends of Satan, and Xamî, Xakânâ, and Xanan, who keep in terror Bôryâ and the fiends of Satân, by the might of these thy names I adjure thee thou by [this] adjuration that ye fetter, and put under a ban, and bring to nought Bôryâ, [and] Masrayâ, and Dalwâgî, and keep them from thine handmaiden 'Ahěta Mikâěl, and deliver her from them.

VII. In the Name of God, the Living One, Who giveth [man] power to speak. [A PRAYER OF] SAINT SŪKYŪS (SŪSENYS) FOR THE REMOVAL OF DISEASE OF EVERY KIND FROM THOSE WHO SUCK AT THEIR MOTHER'S BREASTS. It is of great advantage to the woman who hath children to suckle and bring up, and it must be written down and worn by her with the help (?) of God, the Glorious and Most High, until the years of childbearing are ended. Preserve and protect from the disease caused by the evil eye of Bâryâ; and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, colic, and dysentery; and from the disease caused by worms, and fistula; and from the evil eye of the *zar*, and from the cracking of the skin; and from the evil eye of the sorcerer and enchanter; and from the evil eye of Ī ūmanna and Dalâwâgî; from the evil eye of Gâlâ, from the evil eye of Xaklâ, from the evil eye of 'Eslâm; and 'Amhârâ; from the evil eye of Tabôt and 'Ans; and from the evil eye of Maķâwězî Fěrkĕķât, and Sasha-sakât Tĕkûsât deliver thine handmaiden 'Ahěta Mikâěl.

There¹ was a certain man whose name was Sûsenyûs (Socinius), and he married a wife and begat a male child. And in the matter of the first child Wërzë[wë]lëyâ (Ursula) came, and killed him, and went away; and his mother cried out and mourned for him. And when Saint Sûsenyûs heard her weeping, he mounted upon his horse Cherubim, and took a spear in [his] right hand, and went to [seek] her. And he found an old woman sitting under a tree, and he asked her questions, and spake unto her. Then he turned his face towards the East, and he knelt down upon his knees, and he prayed, saying, "O Lord Jesus Christ, "Thou God of the Christians, Thôu King of kings, let me slay Wërzëwëlyâ.... so that she "may not slay children who suck, and may not do harm [to women and] their husbands. "Then will I become a martyr for Thy Name's sake, I Saint Sûsenyûs." And as he continued to pray in this wise to God, he rose up, and a voice came from heaven, saying, "Behold, "power shall be given unto thee from God to slay her". And he saw an old woman sitting under a tree, and he asked her, saying, "Where hath Wërzëwëlyâ gone?" And the woman said unto him, "Into the garden which is in front of thee". Now when Saint Sûsenyûs heard [these things], he rejoiced, and he mounted his horse, and took a spear in his right hand and went to her, and he slew her and pierced her right side. And Wërzë[wë]lëyâ said unto him, "O Lord Jesus Christ, I swear to Thee by the seven ranks of the Archangels "Michael and Gabriel, Seraphim and Cherubim, Uriel, Raphael, Fânûël, Saḳël, Sadakôël, and "Īktenâël — these are they [who stand] before the throne of the Sustainer of all the world, "the God of Ananias, Azarias, and Misael — that I will not contend against Thy Name, and "I will never journey along the path where It is to be met with, or enter into any church "wherein Thy Name is commemorated, or into any house or place whatsoever, and this "prayer shall be placed either upon children, or upon young men, or upon those who are full "grown, unto the end of the world. Amen." O deliver from the pains and diseases caused by the evil eye of Baryâ, and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, and colic, and dysentery; and from the disease caused by worms, and fistula; from cracking of the skin; from the sorcerer, and Kûmanna, and Dalâwâgî; from the evil eye of Xakla; and from the evil eye of 'Eslâm and 'Amḥarâ, thine handmaiden 'Ahĕta Mikâël.

VIII. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER. O Mastëma, Markebyûn, Maḥafrëkîn, Fëfrân, Magôma-'esât, Dëlfëlël, Zardâël, Gashâdâël, Mendânâël, Afëtatâ-mawa't-dara, Êlêlê, Şarâël, Şarâël, Şarâël, Henâël, Henâël, Kesbâël, Êlêf, Baḥîl, Bërhânâël, Salâtâël, Azyâs, Masayâ, Kûkûël, Abnâdî, Gâmiël, Bëhîl, Fëlfël, Hûrkûryûn, Mahâbîl, and Kîstâhî, fetter ye with a fetter the devils, and overwhelm them, and deliver Thine handmaiden Ahĕta Mikâël from the evil eye of Şalâwâgî, and Zâr, etc.

¹ The translation of an Ethiopian version of this story was published by Dr. KARL FRIES in the "Actes" of the VIIIth Oriental Congress, held at Stockholm in 1889, Semitic Section (B), p. 55 ff.
BBB

IX. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER FOR THE BLOOD. O Santām, Wāntam, Kāriawū, Līsa, Lāsisa, Alfēyūs, Malzāzīn..... as thou dost collect the power of the hail and the winds; even so collect, and make strong, and stablish the blood of thine handmaiden Ahēta Mīkāél. Now the barren woman gave birth to seven [sons] in Thy fear, O God; therefore by these Thy names, let Thine handmaiden Ahēta Mīkāél have progeny. O Delxatā, Tītixar, Xarēxīren; by these names, O Thou Who dost collect the power of the hail and the winds, collect, and make strong, and stablish the seed of man in the body of Thine handmaiden Ahēta Mīkāél. O Enlīt, Madjīr, Madjīr, Diḱórón, Bazyās, Bēṭāél! By the power of these Thy names slay not the child in the body of Thine handmaiden 'Aheta Mīkāél.

The text concludes with a short petition in which God, "to Whom nothing is impossible", is besought to destroy utterly the names of Bōryā, and of the devils, and of the demons who cause fever, pleurisy, inflammation of the lungs, rheumatism, and cholera to 'Ahēta Mīkāél.

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ቢ : እምኩሉ : ትውልደ : አንስት : ሕሊናሃ : ለእግ
ዝእትነ : ማርያም : ሕሊና : አምላክ : ኩሉ : መልክ
ዓ : ለእግዝእትነ : ማርያም : መልክዓ : አምላክ : እግ
ዝእትነ : ማርያም : ቀጸበቶ : ለአምላክ : በንጽሕናሃ :
እግዝእትነ : ማርያም : ወለደቶ : ለአምላክ : በድንግ
ልናሃ : እግዝእትነ : ማርያም : (Col. 5.) ኮነቶ : ለአም
ላክ : ማኅደረ : ፍሥሐ : እግዝእትነ : ማርያም : ንግ
ርት : በነቢያት : እግዝእትነ : ማርያም : ስብከት : በ
ሐዋርያት : እግዝእትነ : ማርያም : ውድስት : በአፈ :
ኩሉ : ፍጥረት : እግዝእትነ : ማርያም : አክብርዋ :

ለእግዝእትነ : ማርያም : ውሉደ : ዛቲ : ቤተ : ክርስ
ቲያን : እስመ : ቤዛክሙ : ይእቲ : ለኃጥአን : ወወሀ
ቢተ : ጸጋ : ይእቲ : እግዝእትነ : ማርያም : ለዘተል
እካ : በሠናይ : መልእክት : ተአመንዋ : ለእግዝእት
ነ : ማርያም : በኩሉ : ልብክሙ : ወኢትናፍቁ : እስ
መ : ይእቲ : መድኃኒትክሙ : ቅድመ : ሥዕላ : ሰግ
ዱ : ዘኢይሰግድ : ላቲ : ይደምሰስ : ስሙ : እምቀዋ
ሙ : ወኢይትዓወቅ : ዝክረ : ስሙ : ወይበሉ : መላ
እ (Col. 6.) ክተ : ሰማይ : አሜን ። ። ።

THE INTRODUCTION TO LADY MEUX MANUSCRIPT No. 3(B).

(B. fol. 2a. 1.) በስመ : አብ : ወወልድ : ወመንፈስ :
ቅዱስ : ፩ አምላክ : ዝንቱ : መጽሐፍ : ዘይትነበብ :
እምቅድመ : ያንብቡ : ተአምሪሃ : ለእግዝእትነ :
ማርያም : መጽሐፈ : ሥርዓት : ውእቱ : ዘውጽአ :
እመንበረ : ማርቆስ : ሐዋርያ : እመካነ : መዓልቃ :
ዘምስር : ዘአንበሩ : መምሕራን : ሊቃነ : ጳጳሳት : ክ
ቡራን : መጋብያነ : ምሥጢር : ርቱዓነ : ሃይማኖት :
ዘትትናገሮሙ : እግዝእትነ : ቅድስት : ድንግል : ማ
ርያም : ዘልፈ : ቦ : አመ : ትትናገሮሙ : በሕልም ፤
ወቦ : አመ : ትትናገሮሙ : በራዕይ ፤ ወቦ : አመ : ት
ትናገሮሙ : በገሃድ ፤ እሉ : እሙንቱ : አባ : አብርሃ
ም ፤ ወአባ : ማርቆስ ፤ ወአባ : ማቴዎስ : ገብርይነ :
መንክራት : ወዜና : ነገሮሙስ : ሀሎ : ጽሑፈ : ው
ስተ : መጽሐፈ : ተአምሪሃ : ለእግዝእትነ : ቅድስት :
ድንግል : (B. fol. 2a. 2.) ማርያም : ዘከመ : ተናገረቶ
ሙ : ወዘከመ : ገብረት : ሎሙ : ተአምራተ : ወመ
ንክራተ : ወመጽሐፈ : ሥርዓቶሙስ : ተተርጎመት :
እምዓረቢ : ለግዕዝ : ለብሔረ : ኢትዮጵያ : በመዋዕ
ለ : አባ : ዮሐንስ : ሊቀ : ጳጳሳት : ዘእለ : እስክንድ
ርያ : ወበመዋዕለ : ሊቃነ : ጳጳሳቲነ : አባ : ሚካኤ
ል : ወአባ : ገብርኤል : ወኤጲስቆጶስነ : አባ : ዮሐን
ስ : እምአመ : ወጽኡ : ኢትዮጵያ : በ፫ዓመት : በ

መ[ዋ]ዕሊሁ : ለንጉሥነ : ዘርአ : ያዕቆብ : ዘተሰም
የ : ቈስጠንጢኖስ : እምአመ : ነግሠ : በ፯ዓመት :
ወመጽሐፈ : ሥርዓቶሙስ : ከመዝ : ይብል : በኩ
ሉ : እጉድ : ሰንበት : ለለሰሙኑ : ወበኩሉ : በዓላ
ተ : እግዝእትነ : ማርያም : ኢያጽርዑ : አንብቦ : ተ
አምሪሃ : ለእግዝእትነ : ማርያም : ውስተ : ኩሉ : አ
ብያተ : ክርስቲያና (B. fol. 2b. 1.) ት : በዓቢይ : ክብር :
ወበዓቢይ : ፍሥሐ : እስመ : ይእቲ : ክብርት : ማር
ያም : ወአልቦ : ዘይከብር : እምታሕተ : እግዚአብ
ሔር : ወአውገዙ : ከመ : ኢያብጥሉ : አንብቦ : ተአ
ምሪሃ : ለእግዝእትነ : ማርያም : በኩሉ : እጉድ : ሰ
ንበት : ወበኩሉ : በዓላቲሃ : ወበዓላቲሃሰ ። ዝ : ው
እቱ : አመ : ፯ለነሐሴ : ፅንሰታ : አመ፻ወ፯ፍልሰተ :
ሥጋሃ : እስከ : ፳ወ፩ : ሰዱስ : መዋዕለ : ይግበሩ :
በዓለ : ከመ : ትንሣኤ : ወልዳ : አመ : ፲ለመስከረ
ም : በዓተ : ሰዕላ : ለእግዝእትነ ፤ ውስተ : ሀገረ : ጼ
ዴንያ : ኅበ : መካነ : መሪና : ወይእቲ : ስዕል : ልብ
ሰተ : ሥጋ : ወያንጸፈጽፍ : ሐፍ : እምኔሃ : ወአመ :
፳ወ፩ : ለዝ : ወርኅ : አመ : ፳ወ፩ለጥቅምት : ወአ
መ : ፯ለኅዳር : በዓታ : ውስተ : ደብረ : ቊስቋም :
አመ : ፳ወ፩ ተቅዋም : ማኅቶት : ወአመ : (B. fol. 2b. 2.)
፻ለታኅሣሥ : በዓታ : ውስተ : ቤተ : መቅደስ : አ

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ቡሩክ፡ ፍሬ፡ ከርሥኪ፡ ሰአሊ፡ ወተንብሊ፡ ጎበ፡
 ፍቁር፡ ወልድኪ፡ ከመ፡ ይሰረይ፡ ለነ፡ ኃጣውኢነ፡
 ለእመ፡ ሀሎ፡ ጳጳስ፡ ይዕጥን፡ ፫፡ ወእምድጎሬሁ፡
 ይግበሩ፡ ነሎሙ፡ ከሀናት፡ በበመዓርጊሆሙ፡ እስ
 ከ፡ ይሬጽሙ፡ ዓጢነ፡ ነሎሙ፡ ሰዩማን፡ ከሀናት።
 ወእምድጎሬሁ፡ ያንብቡ፡ መጽሐፈ፡ ተአምሪሃ፡ ለ
 እግዝእትነ፡ ፫ጊዜ፡ በበ፫፡ ተአምር፡ እምተአምሪ
 ሃ፡ ለእግዝእትነ፡ ማርያም፡ እለ፡ የአምሩ፡ መጽሐ
 ፈ፡ ወእለሰ፡ ኢይክሉ፡ አንብቦ፡ በአርትዖ፡ ያንብ
 ቡ፡ በበተአምር፡ ንዑሳን። ከመ፡ ኢይጎሎሉ፡ በረ
 ከታ፡ ለድንግል፡ ወኢያጽርዑ፡ ዐጢነ፡ ፫ቀሳውስ
 ት፡ ፩ጎበ፡ ታቦት፡ ወ፩ጎበ፡ ሰዕለ፡ እግዝእትነ፡ ማ
 ሪያም፡ ወ፩ጎበ፡ ይትነብብ፡ ተአምር ፤ (B. fol. 4a. 2.)

ወኢይምሰሎ፡ ለነሎ፡ ከርስቲያናዊ፡ ቀሊለ፡ ሰ
 ሚዓ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲት፡
 አምላክ፡ እስመ፡ ዓቢይ፡ ወክቡር፡ ውእቱ፡ ወኢያ
 ጽርዑ፡ ሰሚዓታ፡ እድ፡ ወአንስት፡ ከመ፡ ኢይባ
 ኡ፡ ውስተ፡ ግዘት፡ ወዘተክሀሎ፡ ሰሚዓ፡ ተአምሪ
 ሃ፡ ይንሣእ፡ ቍርባን፡ በይእቲ፡ ዕለት፡ ወለእመ፡
 ኢከልኦ፡ ምክንያት፡ ዕውቅ፡ በከመ፡ ንቤ፡ ቀዳሚ፡
 ወዘኢተክሀሎ፡ ነሢኦ፡ ቍርባን፡ ሰሚዓ፡ ተአምሪ፡
 ይሑር፡ ጎበ፡ ቤተ፡ ወይከውኖ፡ ህየንተ፡ ቍርባን፡
 ለእመ፡ ሰምዓ፡ በአሚን፡ ወእለሰ፡ ያሰትቱ፡ መጽ
 ሐፈ፡ ተአምሪሃ፡ ወኪዳና፡ ለእግዝእትነ፡ ቅድስት፡
 ድንግል፡ ማርያም፡ ወላዲት፡ አምላክ። ውፁዓን፡
 እሙንቱ፡ እምአሚነ፡ ትስብእቱ፡ ለወልደ፡ እግዚ
 አብሔር፡ ወኢይትጎለቁ፡ ምስለ፡ በግዓን፡ መርዔ
 ቱ፡ ለክርስቶስ፡ ርጉማነ፡ ወውጉዛነ፡ ወው (B. fol. 4b. 1.)
 ቁያነ፡ በሰይፈ፡ ቃሎሙ፡ ለጴጥሮስ፡ ወጳውሎስ፡
 ወለነዒ፡ በሰይፈ፡ ቃልነ፡ ለአባ፡ ሚካኤል፡ ወአባ፡
 ገብርኤል፡ ውቁያነ፡ ለይኩኑ፡ ወውጉዛነ፡ እስመ፡
 ንሕነሂ፡ ነሣእነ፡ ሥልጣነ፡ ዚኢሆሙ፡ ወበእንተዝ፡
 አውገዝነ፡ ወዓሠርነ፡ በማዕሠር፡ ዘኢይትፈታሕ፡
 ለዘ፡ ኢያክብር፡ በዓላቲሃ፡ ለእግዝእትነ፡ ቅድስት፡
 ድንግል፡ ማርያም፡ ወላዲት፡ አምላክ፡ ከመ፡ እሑ
 ድ፡ ሰንበት፡ እስከ፡ አመ፡ ይምጽእ፡ ወልዳ፡ በሰብ
 ሐት፡ አሜን።

ወእለሰ፡ ይፈቅዱ፡ አክብሮታ፡ ወአልዕሎታ፡ ወ

አፍቅርታ፡ በነሎ፡ ልቦሙ፡ ወበነሎ፡ ኃይሎሙ፡
 ጸሎታ፡ ወበረከታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግ
 ል፡ ማርያም፡ ወላዲት፡ አምላክ፡ ይጎድር፡ ላዕሌሆ
 ሙ፡ ወይቀድሶሙ፡ እስከ፡ ለዓለመ፡ ለዓመ፡ ዓለ
 ም፡ አሜን።

(B. fol. 4b. 2.) ወይብሎ፡ ከሀናት፡ በዜማ፡ ዕዝል፡
 በ፪ሃሌ፡ ሉያ፡ ሃሌ፡ ሉያ፡ ንስግድ፡ ለአበ፡ ብርሃና
 ት፡ ወለወልዱ፡ ዋሕድ፡ ወለመንፈስ፡ ቅዱስ፡ ጳፊ
 ቅሊጦስ፡ ሥሉስ፡ ዕሩይ። ፫ጊዜ፡ በል። ሰላም፡ ለ
 ማርያም፡ ንግሥት፡ ወዓፀድ፡ ዘበአማን፡ ዘኢተገበ
 ርዋ፡ ተረክበ፡ አስካለ፡ በረከት፡ ህዩ፡ ወልደ፡ እግ
 ዚአብሔር፡ ዘበአማን፡ መጽአ፡ ወተሰብአ፡ እምኔ
 ሃ፡ ወወለደቶ፡ ወአድጎነነ፡ ወሰረዩ፡ ለነ፡ ኃጣውኢ
 ነ። ረከብኪ፡ ጸጋ፡ አድንግል። እስመ፡ ብዙኃን፡
 ተናገሩ፡ ለክብርኪ፡ እስመ፡ ቃለ፡ አብ፡ መጽአ፡
 ወተሰብአ፡ እምኔኪ። ሃሌ፡ ሉያ። ንዑ፡ ትነጽሩ፡
 ጎበ፡ ዛቲ፡ መርዓት፡ ወሥርጉት፡ እመ፡ በግዑ፡ ወ
 ዑፅፍት፡ በዝንቱ፡ ስብሐት፡ ዐቢይ፡ በከመ፡ ይቤ፡
 ወልደ፡ ነጐድንድ። ዮሐንስ፡ ድንግል፡ ወንጹሕ፡
 ይጸርጎ፡ እንዘ፡ ይብል፡ እስመ፡ አብርሃ፡ ለዛቲ፡ መ
 ርዓት፡ ፈድፋደፈ፡ እ (B. fol. 5a. 1.) ምክከበ፡ ጽባሕ።
 ዛቲ፡ ይእቲ፡ ጽዮን፡ ሐዳስ፡ ሀገረ፡ አምላክነ፡ ዘኃ
 ደረ፡ ላዕሌሃ፡ ፍሥሐ፡ ነሎሙ፡ ነቢያት፡ ቅዱሳን።

ተፈሥሒ፡ ማርያም፡ ለአዳም፡ ፋሲካሁ፡ በል፡
 እስከ፡ ተፍጻሜቱ፡ በዜማ፡ ዕዝል። ወእምዝ፡ ያን
 ብቡ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡
 ማርያም፡ ወላዲት፡ አምላክ፡ በበ፫ ሰብእ። ወእምድ
 ጎረ፡ ፍጻሜ፡ ተአምር፡ ይትቀነዩ፡ ነሎሙ፡ በጎብ
 ር፡ እንዘ፡ ይብሎ፡ ከመዝ። በረከታቲሃ፡ ለዛቲ፡ እ
 ግዝእትነ፡ ቅድስት፡ ማርያም፡ ወላዲት፡ መድኅኒት
 ነ፡ ሃሌ፡ ሉያ፡ ሃሌ፡ ሉያ፡ ሃሌ፡ ሉያ፡ የሃሎ፡ ላዕለ፡
 ነሎ፡ ሕዝብ፡ ለመስቀልክ፡ እግዚኦ፡ ንፈኑ፡ ሰብ
 ሐተ፡ ሃሌ፡ ሉያ፡ ሃሌ፡ ሉያ፡ ሃሌ፡ ሉያ፡ ሰላም፡ ለ
 ከ፡ ዮሐንስ፡ ወልደ፡ ነጐድንድ፡ ሰላም፡ ለከ፡ ዮሐ
 ንስ፡ አቡ፡ ቀሎምሲሰ፡ ሰላም፡ ዮሐንስ፡ ቲዋጎሎስ፡
 ሰላም፡ ለከ፡ ዮሐንስ፡ ፍቁረ፡ እግ (B. fol. 5a. 2.) ዚእ፡
 ሰላም፡ ለከ፡ ዮሐንስ፡ ድንግል፡ ሰላም፡ ለከ፡ ዮሐ
 ንስ፡ ወንጌላዊ፡ ሰላም፡ ለከ፡ ዮሐንስ፡ ዘረፈቀ፡ ው

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ጋ :: (B. fol. 6b. 1.) ለዘተልአካ : በሠናይ : መልእክት :
ተአመንዋ : ለእግዝእትነ : ማርያም : በሁሉ : ልብ
ከመ : ወኢትናፍቁ : እስመ : ይእቲ : መድኅኒትክ
ሙ : ቅድመ : ስዕላ : ስግዱ : ዘኢይሰግድ : ላቲ : ይ
ደምሰስ : እምቅዋሙ : ወኢይትዓወቅ : ዝክረ : ሰ
ሙ : ወደበሉ : መላእክተ : ሰማይ : አሜን : ወአ
ሜን ::

ስምዑ : አበውዩ : ወአኅውዩ : ወአኃትዩ : እለ :
ሀሎክሙ : ውስተ : ዛቲ : ቤተ : ክርስቲያን : እንዘ :
ትሴፈው : ከመ : ትስምዑ : ተአምሪሃ : ለእግዝእት
ነ : ቅድስት : ድንግል : በ፪ማርያም : ወላዲተ : አም
ላክ : ረዱ : እምቅዋም : ልዑል : ወእለሂ : ትነብሩ :
ተንሥኡ : ወቁሙ : ወቅንቱ : አልባሲክሙ : (B. fol.
6b. 2.) ወአውርዱ : ሰበነ : ወሠርጐ : እምላዕሌክሙ ::
ኢሰማዕክሙኑ : ዘይቤ : ለእመ : ተክሎ : ይንሣእ :
ቀርባነ : ወለእመ : ኢተክሀሎ : ይሰማዕ : ተአምሪ
ሃ : ለእግዝእት : ነፍሱ : ማርያም : ወላዲተ : አምላ
ክ : ወይከውኖ : ከመ : ቀርባን : ወእግዝእትነሰ : ታ
ፈቅሮ : ለሰማዓ : ወለዘይገኒ : ወለዘይሰምዕ : በልቡ
ሰ : ልብ : ወትባርክ : ፍጡነ : አንትሙኒ : ቁሙ : ድ
ልዋኒክሙ : ከመ : ትንሥኡ : ዓስበክሙ : ለዓለመ :
ዓለም : አሜን :: :: ::

ሰላም : ለኪ : ኦእግዝእትዩ : ማርያም : እሙ : ለ
እግዚእነ : ኢየሱስ : ክርስቶስ : ሶበ : ይትነበብ : መ
ጽሐፈ : ተአምርኪ : በአክናፍኪ : ጸልሊ :: ወዘሰማ
ዕነ : ቃላቲሁ : በልብነ : አብቀሊ :: ወአዕፁቂሁ : አ
ልዕሊ :: ህዩንተ : ፪፱፻፳፱፻፵፻ በላዕሌነ : አብስሊ :: ነፍ
ሎ : አሚረ : በእንቲአነ : ተንብሊ :: በከመ : ተበው
ሀ : ለ (B. fol. 7a. 1.) ኪ : እምአብ : ወወልድ : ወመን
ፈስ : ቅዱስ : ኃጢአተነ : አቅልሊ :: በዝግለም : እ
ምኔነ : ኢትሴስሊ :: ወበዘ : ይመጽእ : ዓለም : ነፍሰ
ነ : እምነፍስኪ : ኢይሌሊ :: ለዓለመ : ዓለም : አ
ሜን ::

ኦእግዝእትዩ : እመ : መድኅን : እመ : ብርሃን :
እመ : ዕጣን : ወእመ : ቀርባን : እመ : ነድ : ወእ
መ : ዋሕድ :: እመ : ንጉሥ : ወእመ : ክርስቶስ : መ
ሢሕ :: ወእመ : መለከታዊ : መፍርሀ :: በሣህለ : ወ
ልድኪ : ስዕለተነ : ነጽሪ :: ለሐውያትነ : ሥመሪ :

መዓተ : ወልድኪ : በጸሎትኪ : አቀርሪ :: አሜን ::
አይሁድ : ምዝቡራን : ስመ : መሪራን : ለኃዲር : ይ
ረዱ : ታሕተ : ዕመቀ : ደይን : አሜን :: አይሁድ :
እኩያን : ስመ : ዚአኪ : እለ : ኢይፈቅዱ :: ድንግል
ናኪ : እለ : ይክህዱ :: በሰይፈ : ሚካኤል : ይትዓፀ
ዱ :: በሥቃዩ : እሳት : ይንድዱ :: ታሕተ : ዕመቀ :
ደይን : ለኃዲር : (B. fol. 7a. 2.) ይረዱ :: አሜን :: አይ
ሁድ : ሐሳውያን : ድንግልናኪ : እለ : ያሰቁርሩ :: በ
ሰናሰለ : እሳት : ይትዓሠሩ :: ታሕተ : ደይን : ወዓዕ :
ይንበሩ :: አሜን :: አይሁድ : ዓማፅያን : ድንግልና
ኪ : እለ : ይረግሙ :: በሰይፈ : ሚካኤል : ይትግዛ
ሙ : በሥቃዩ : እሳት : ይሕምሙ :: ታሕተ : ደይን :
ዘአልቦ : ሙዓዕ : ይትሐተሙ :: አሜን :: አይሁድ :
ዝልጉሳን : ወጽዩዓን : ድንግልናኪ : እለ : ይፀርፉ ::
በእደ : ሚካኤል : ይትቀሰፉ : ገሀነመ : እሳት : ይት
ዓፀፉ :: ታሕተ : ደይን : ይትወረወ : ወይፅደፉ :: አ
ሜን :: ክርስቶሳውያን : ወወንጌላውያን : ተአምራተ
ኪ : እለ : ይነብቡ : ብርሃነ : ጸጋኪ : ይትገልበቡ :: በ
ኪዳንኪ : ይትዓቀቡ :: አሜን : በራካን : ወኅሩያን :
ድንግልናኪ : እለ : ይቆድሲ :: ወኅበ : ስዕልኪ : እ
ለ : ይገይሱ :: ብርሃነ : ጸጋኪ : ይልበሱ : በቤተ : መ
ርዓኪ : ይትሞገሱ :: ወበደመ : ወ (B. fol. 7b. 1.) ልድ
ኪ : ይትቀደሱ :: ሀገረ : ሕይወት : ይረሱ :: ምስለ :
ቅዱሳን : መክፈልተ : ወርስተ : ይትፋሰሱ : አሜን ::
ቅዱሳን : ወኅሩያን : ወንጹሐን : ድንግልናኪ : እለ :
ይሴብሐ : ኅበ : ስዕልኪ : እንዘ : ይጸርሐ :: ብርሃነ :
ጸጋኪ : ይትሞጥሐ :: በቤተ : መርዓሁ : ለወልድኪ ::
ያንፈርዕፁ : ወይትፌሥሐ ::

እስግድ : ለኪ : ወእዌድስኪ : ኦእግዝእትዩ : ማር
ያም : ለመርዓዌ : ሰማይ : ጽርሐ :: እስግድ : ለኪ : ወ
እዌድስኪ : ኦእግዝእትዩ : ማርያም : ለፀሐዩ : ጽድ
ቅ : ስረገላሁ :: እስግድ : ለኪ : ወእዌድስኪ : ኦእግ
ዝእትዩ : ማርያም : በከመ : ወደሰኪ : ዮሐንስ : አ
ፈ : ወርቅ : በውዳሌሁ : እንዘ : ይብል : በጥዑም : ከ
ናፍሪሁ : ተፈሥሐ : ኦእግዝእትዩ : ማርያም : ዘተ
ሠገወ : እምኔኪ : እግዚአብሔር : ቃል : ወወፅዓ :
እምኔኪ : (B. fol. 7b. 2.) ከመ : መርዓዊ : ዘይወፅዕ : እ
ምጽርሐ :: ተፈሥሐ : ኦእግዝእትዩ : ማርያም : ዘ

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THE COVENANT OF MERCY WHICH CHRIST MADE WITH THE VIRGIN MARY AFTER HIS DEATH.

(A. fol. 75a. 1.) በስመ : አብ : ወወልድ : ወመንፈስ :
ቅዱስ : አሐዱ : አምላክ ። አመ : ፲ወሰዱስ : ለየካ
ቲት : በዛቲ : ዕለት : ኮነ : ተዝከራ : ለእግዝእትነ :
ቅድስት : ድንገል : በክልኤ : ማርያም : ወላዲተ :
አምላክ ፤ በዘነሥአት : ቦቱ : ኪዳነ : ምሕረት : እም
ወልዳ : መድኃኒነ : ኢየሱስ : ክርስቶስ : ለዘይገብር :
ተዝከራ : ወለዘይጸውዕ : ስማ : ወለዘይሁብ : ምጽ
ዋተ : ለነዳይ : እስከ : ማይ : ቁሪር ፤ ወዛቲ : ቅድስ
ት : ማርያም : እምድኅረ : ዓርገ : ወልዳ : ውስተ :
ሰማይ : (A. fol. 75a. 2.) ነሢአ : ሥጋሃ : ንጹሐ : ወነበ
ረ : በየማነ : አቡሁ : ፈጺሞ : ነሎ : ሕገ : ትስብእ
ት : ዘእንበለ : ኃጢአት : በሕቲታ : ወሠሊጦ : ሕማ
ማተ : መስቆል : በሥምረቱ : ወበፈቃዱ : ዘገብሮ :
በእንተ : መድኃኒትነ ፤ ኃደጋ : ለእሙ : ማርያም :
ውስተ : ቤተ : ዮሐንስ : ረድኡ : ዘያፈቅር ፤ በከመ :
አማኅፀና : ለሊሁ : እንዘ : ይብል : ነዋ : ወልድኪ :
ወይቤሎ : ለውእቱኒ : ረድእ : ነያ : እምከ ፤ ወእም
አሜሃ : ነበረት : እግዝእትነ : ማርያም : እንዘ : ተሐ
ውር : ኅብ : መቃብረ : ወልዳ : ዘውእቱ : ኅልጎታ :
ከመ : ትጾ (A. fol. 75b. 1.) ሊ : ህየ : ወሶበ : ርእይዋ :
አይሁድ : ተመልሱ : መዓተ : ወቅንዓተ : ወፈቀዱ :
ከመ : ይውግርዋ : ወሰወራ : እግዚአብሔር : እምአ
ዕይንቲሆሙ ። ወእምዝ : ተማከሩ : ከመ : ይሢሙ :
ዓቀብተ : ውስቱ : መቃብሩ : ከመ : ኢትብጻሕ : ዳ
ግመ : ትጾሊ : በህየ ። ወይእቲሰ : ኢታጸርዕ : ሐዊ
ረ : ለለ : ዕለቱ ። ወዓቀብተሰ : ኢይሬእይዋ : እስመ :

ሰወራ : መንጦላዕተ : ስብሐቲሁ : ለወልዳ : ወበኾ
ሉ : ጊዜ : ይመጽኡ : ኅቤሃ : መላእክት : ከመ : ይት
ለአክዋ : ወወልዳ : እግዚእነ : ኢየሱስ : ክርስቶስ :
ይሔው (A. fol. 75b. 2.) ጸ : ዘልፈ : ወይፌጽም : ላቲ :
ነሎ : ዘኃሠሠት ። በአመ : ያዓርግዋ : ውስተ : ሰማ
ይ : ወያርእይዋ : መካነ : ዕረፍቶሙ : ለጸድቃን : ኅ
በ : ሀለዉ : አብርሃም : ይስሐቅ : ወያዕቆብ : ወተቀ
በልዋ : ነሎሙ : ነፍሳተ : አበው : እለ : አዕረፉ :
እምአዳም : እስከኒ(?)ሁ ። ወሰገዱ : ላቲ : እንዘ : ይብ
ሉ : ስብሐት : ለእግዚአብሔር : ዘፈጠረ : ለነ : ኪያ
ኪ : ሥጋ : እምሥጋ : ወዓፅመ : እምዓፅመነ ፤ ውብ
ኪ : ረከብነ : መድኃኒተ : ወኮንከነ : መርሶ : ሕይወ
ተ : እሙስና : በተሠግዎቱ : ለወልድ : አምላክ : እ
ም (A. fol. 76a. 1.) ኔኪ ። ወእምዝ : ወሰድዋ : መላእክ
ት : ወአብጽሕዋ : ኅብ : ፍቁር : ወልዳ : ኅብ : መንበ
ሩ ። ወተቀልሁ : መንጦላውዕ : ዘነደ : እሳት : ይም
ነ : ወፅግመ : ወአኃዘ : እዴሃ : እግዚእነ : ወሰዓመ :
አፋሃ : ወይቤላ : መጻእኪኑ : አወላዲትየ ። ወአዕረ
ጋ : ዲበ : መንበረ : ስብሐቲሁ : ወአንበራ : ምስሌ
ሁ : ወዜናዋ : ነሎ : ትፍሥሕተ : ወኃሢተ : ዘዓይ
ን : ኢርእየ : ወእዝን : ኢሰምዓ : ውስተ : ልበ : ሰ
ብእ : ዘኢተሐለየ : ዘአስተዳለወ : ላቲ : ወእምታሕ
ተ : መንበረ : ስብሐት : ርእየቶ : ለዳዊት : (A. fol.
76a. 2.) አቡሃ : ንጉሠ : እስራኤል : ምስለ : ነሎሙ :
ማኅበረ : ነቢያት : ወመላእክት : ወነፍሳተ : ጸድቃ
ን : ከኪቦሙ : ከመ : ይዜምር : በመሰንቆ : ወይብ

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HOLY BIBLE

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I. THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

(A. fol. 1b. 1.) ተአምሪሃ : ለእግዚእትነ : ማርያም :
ቅድስት : ድንግል : በ፪ኤ ። ወላዲተ : አምላክ : ጸሎ
 ታ : ወበረከታ : የሃሉ : ምስሌነ : ለዓለመ : ዓለም :
 አሜን ።

ወአሐተ : ዕለተ : ይቤላ : እግዚእነ : ኢየሱስ :
ክርስቶስ : ለማርያም : አይ : ኃዘን : የዓቢ : እምነ :
 ኃዘናት : ዘረከበኪ : በእንቲአየ ። ወትቤሎ : እግዚእ
 ትነ : ማርያም : ኦእግዚእየ : ወአምላኪየ : እሉ : እ
 ሙንቱ : ፩ኃዘናት : ዘረከቡነ : በእንቲአክ : ጥቀ : የ
 ዓብዩ : በግቤየ ። ፩እምኔሆሙ : ኃዘንየ : ሶበ : ተነ
 በየ : ስምዖን : በእንቲአክ : በቤተ : መቅደስ : ከመ :
 ይቀትሉክ : አይሁድ ። (A. fol. 1b. 2.) ወካልኤ : ኃዘን
 የ : ሶበ : ኃጣእኩክ : በቤተ : መቅደስ : እንዘ : አኃ
 ሥሠክ : ፫ተ : ዕለታተ ። ወሣልስ : ኃዘንየ : ሶበ : እ
 ዜከር : ዘከመ : አሰሩክ : እደዊክ : ወእገሪክ : ወአመ :
 ቀሠፉክ : ዘባነክ : በዐውደ : ጲላጦስ ። ወራብዕ : ኃ
 ዘንየ : ዘከመ : ሰቀሉክ : ማዕከለ : ፪ፈያት : በዕለተ :
 ዓርብ : ዕሩቀክ : ወቅንወክ : በቅንዋት : ሐምስ ። ወ
 ሐምስ : ኃዘንየ : ሶበ : እዜከር : ዘከመ : አውራዱክ :
 እመስቀል : ዮሴፍ : ወኒቆዲሞስ : ወገነዙክ : በሰንዱ

ናት : ወወደዩክ : ውስተ : መቃብር ። ወይቤላ : እግ
 ዚእነ : ለወላዲቱ : ተዘኪሮ : ዘንተ : ሕማማተ : ወኃ
 (A. fol. 2a. 1.) ዘናቶ : ዘረከበኪ : በእንቲአየ : እንዘ :
 ይብል : አቡነ : ዘበሰማያት : ወሰላመ : ገብርኤል : አ
 ነ : እሰሪ : ሎቱ : ኃጢአቶ ። ወዘወሀበ : ምጽዋተ :
 በእንተ : ስምኪ : አነ : እሰሪ : ሎቱ : ኃጢአቶ : ወ
 አወርሶ : መንግሥተ : ሰማያዊተ ። ወአነ : እምጽእ :
 ግቤሁ : ምስሌኪ : ኦወላዲትየ : ወአስተርእዮ : እም
 ቅድመ : ሞቱ : ፫ተ : ዕለታተ ። ወዘንተ : ኪዳነ : ወሀ
 ባ : ለእሙ : ይእቲኒ : ነገረቶ : ለደቅስዮስ : ውእቱ
 ኒ : ጸሐፋ : ምስለ : ተአምሪሃ : ከመ : ያንብብዋ : መ
 ሃይምናን ። ጸሎታ : ወበረከታ : የሃሉ : ምስሌነ : ለ
 ዓለመ : ዓለም : አሜን ።

አይ : ኃዘን : የዓቢ : እምኃዘናት : ዘረከቡኪ : ድ
ንግል ።

እስመ : ወሀበኪ : ቃለ : አመ : ይቤለኪ : ቃል ።
በዕለተ : ዓርብ : (A. fol. 2a. 2.) ዘኮነ : ዲበ : ዕፀ : ቅ
ዱስ : መስቀል ።

በኃዘንኪ : ፭አድጎንኒ : እምጎጉል ።

ወእምግርማሃ : ጽኑዕ : ለግርምት : ሲኦል ። ። ።

II. BISHOP DEXIUS AND THE VIRGIN MARY.

(A. fol. 3a. 1.; B. fol. 9a. 1.) በስመ : አብ : ወወልድ :
ወመንፈስ : ቅዱስ : አሐዱ : አምላክ ። ንጽሕፍ : መ
 ጽሐፈ : ተአምሪሃ : ለእግዚእትነ : ድንግል : ማርያ

ም : ወላዲተ : አምላክ ። ጸሎታ : ወበረከታ : የሀሉ :
ምስለ : ንጉሥነ : ዳዊት¹ ።
ወሀሎ : አሐዱ : ኤጲስ : ቆጶስ : ውስተ : ቤተ : ክ

¹ B. በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ንቀድም : በረድኤተ : ሀብቱ : ጽሒፈ :
 ተአምራቲሃ : ለእግዚእትነ : ቅድስት : ወድንግልት : በክልኤ : ማርያም : ወላዲተ : አምላክ ። ዘኢይክሉ : ፈጽ
 ሞ : ነገረ : ዕበያ : ወክብራ : ወውዳሌሃ : ኢሰማያውያን : ወኢምድራውያን ። ጸሎታ : ወበረከታ : የሀሉ : ምስ
 ለ : ገብራ : ኃይለ : ማርያም : ለዓለመ : ዓለም : አሜን ።

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መዛግብተ : ቤተ : ክርስቲ (A. fol. 4b. 1.) ያን : ዘኅብ
 ረ : በረድ : ፀዓዳ : ወጥቀ : ንጹሕ :: ወእምድኅሬሁ :
 ተሠይመ : ካልእ : ኤጲስ : ቆጶስ : ወፈተወ : ለይእ
 ቲ : ልብስ : ከመ : ይልበሳ : በፈቃዱ :: ወለመንበር
 ሂ : ፈቀደ : ከመ : ይንበር : ወይዕረግ : ዲቤሁ : ዘእ
 ንበለ : መባሕት : ማርያም : ወይቤልም : ካህናት :
 ቤተ : ክርስቲያን : ወሊቃናት : ሀገር : ኢትልባስ :
 ዘንተ : ልብስ : እምቅድመ : ትስኣላ : ማርያም :
 (B. fol. 10b. 2.) እመ : አፍቀረተክ : ትሁብክ : ዘንተ :
 ልብስ : በከመ : ወሀበቶ : ለኤጲስ : ቆጶስ : ደቅስዮ
 ስ :: ወይቤሎም : አነ : ዘከማሁ : ኤጲስ : ቆጶስ : ወ
 ሥዩም : ዲበ : መዓርገ : ቤተ : ክርስ (A. fol. 4b. 2.) ቲ
 ያን :: ወናሁ : እለብስ : ዘንተ : ልብስ : ወእነብር : ዲ
 በ : መንበረ : ዚአሁ :: ወገብረ : ፍትወተ : ልቡ : ወ
 ኢክህሉ : ይክልእም : ወበፈቃዱ : ለብሳ : ለልብስ :
 ወደፈረ : ወዓርገ : ዲበ : መንበር : ወነበረ : ዲቤሁ ::
 ወውእተ : ጊዜ : ወድቀ : ወተቀጥቀጠ : እምዲበ :
 አትራኖስ :: ወኮነ : ዐቢዩ : ድንጋዪ : ወረዓድ : ውስ

ተ : ቤተ : ክርስቲያን : ወቀሠፈቶ : ማርያም : ማሪሃ
 ም : (B. fol. 11a. 1.) በእደ : መልአክ : ዘስሙ : ራጉኤ
 ል :: ተሐጉለ : ወሞተ : ወእለ : ሀለዉ : ጉባኤ² : ሕ
 ዝብ : ውስተ : ይእቲ : መካን : ካህናት : ወዲያቆና
 ት : አኃዘሙ³ : ነፃራር : ፍርሃት⁴ : ወድንጋዪ :: ወ
 (A. fol. 5a. 1.) እምድኅረ : ተመይጠ : ልቦሙ : አንከ
 ሩ : ወተደሙ : በእንተ : ተአምር : ዘገብረት : ማር
 ያም : ማሪሃም : ወወሀቡ : ስብሐተ : ለእግዚአብሔ
 ር : ወአልዓሉ : ዕብዩ : ክብራ : ለማርያም : ለማሪሃ
 ም : ገነዩ : ወሰገዱ : በብረኪሆሙ : ውስተ : መርጡ
 ላ : ወአልዓሉ : ስብሐሆሙ : ለማርያም : (B. fol. 11a. 2.)
 በፍርሃት : ወበረዓድ :: ወአብደሩ : ተቀንዮታ : እም
 አእላፍ : ወርቅ : ወብሩር : በእንተ : ዘርእዩ : መንክ
 ረ : ግርማ : ወመደንግፀ : ውስተ : ቤተ : ክርስቲያን :
 በላዕለ : ኤጲስ : ቆጶስ : አልዓልዋ⁵ : ወአክበርዋ ::
 ጸሎታ : ወአስተብቀሎታ : ይትቤዘዎ : እሞ (A. fol.
 5a. 2.) ት : መሪር : ወእምኸነኔ : ደይን : ለንጉሥነ :
 ዳዊት : ለዓለመ : ዓለም : አሜን⁶ ::

(The two following texts are wanting in A.).

I. PRAYER TO THE VIRGIN MARY.

(B. fol. 11a. 2.) አእግዝእትዩ : ማርያም : እንበለ :
 ዘርእ : ብእሲ : ዘወለድኪዮ : ለአምላክ :: ሶበ : አጽ
 ሐፈ : ደቅስዮስ : መጽሐፈ : ተአምርኪ : ቡሩክ ::
 ዘአኅረምኪ : ካልኤ : ብእሴ : ከመ : ኢይልበስ : አ
 ልባሲሁ : ወዲበ : መንበሩ : ኢያስምክ :: ሶበኒ : ተ
 ዓደወ : ትእዛዘኪ : ፩ ኤጲስ : ቆጶስ : ድሩክ :: ወነበ
 ረ : ላዕለ : መንበሩ : እንበለ : እምኔኪ : (B. fol. 11b. 1.)
 ይትባረክ :: ቀሠፍኪዮ : ፍጡነ : በእደ : ራጉኤል :

መልአክ : ከማሁ : ቅሥፈ : አፅራረ : ሕይወቱ : ጊዜ : አ
 ፈ : ጽባሕ : ወሠርክ : ለገብርኪ : ኃይለ : ማርያም : ዜ
 ና : ትሩትኪ : ዘይስብክ :: ለዓለመ : ዓለም : አሜን ::
 ሶበ : አጽሐፈ : ደቅስዮስ : ተአምሪሃ : ዕሉድ ::
 ወዮምኪ : ተዝከራ : አግሃደ : ወሀበቶ : ልብስ :
 ወመንበረ : ፩ ::
 ገብርኤል : አብሰራ : ብስራተ : ፍሥሐ : ብውደ ::
 በድንግልና : ፀኒሰ : ወወለደ : ወልደ ::

¹ B. አትሮንስ : ² B. ጉባኤ : ³ B. አኅዘሙ : ⁴ B. ነፃራር : ፍርሃት : ⁵ B.
 omits አልዓልዋ : ⁶ B. ጸሎታ : ወበረከታ : የሀሉ : ምስለ : ኃጥእ : ገብራ : ኃይለ : ማርያም : ለዓለመ :
 ዓለም : አሜን ::

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 እምዝንቱ : ዓለም : ኃላፊ ። ጸሎታ : ወበረከታ³ : ለ
 እግዝእትነ : ማርያም : (B. fol. 13 a. 1.) የሀሉ : ምስለ :
 ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አሜን ።
 ሶበ : ወሀበኪ : ዘልፈ : ሰላመ : መልአክ : ብስራ
 ታዊ ።

ፍቁርኪ : ገብራዊ ።

ከመ : በረኪዮ : ቅድመ : ማርያም : መጽሐፈ :
 ሐዊ⁴ ።

በርክኒ : እግዝእትየ : ምስለ : ወልድኪ : (A. fol.
 7 a. 2.) ናዝራዊ ።

በበረከቶሙ : ለይሁዳ : ወሌዊ ። ። ።

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

(A. fol. 8 a. 1.; B. fol. 13 b. 1.) ክፍል : ፪ ። ተአምሪሃ :

ለእግዝእትነ : ቅድስት : ድንግል : ማርያም : በክል
 ኤ : ወላዲተ : አምላክ ። ጸሎታ : ወበረከታ : ወምሕ
 ረተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ : ዳዊ
 ት : ለዓለመ : ዓለም : አሜን ።

ወሀሎ : አሐዱ : ብእሲ : ዕብራዊ : በሀገረ : አክ
 ሚም : ዘያፈቅራ : ለእግዝእትነ : ቅድስት : ድንግል :
 በክልኤ : ማርያም : ወላዲተ : አምላክ : እምሥርወ :
 ልቡ : ወኢያፀርዕ : እምልሳኑ⁵ : ዝክረ : ስማ : በፍር
 ሃት : ወበርዓድ ። ወበጊዜ : ይሰግድ : ላቲ : ይኤም
 ጎ : መድረ : በእንተ : ክብረ : ስማ ። ወካህን : ብእሲ
 ሁ : ወይት (A. fol. 8 a. 2.) ለአክ : ለቤተ : ክርስቲያን :
 በንጹሕ : ጊዜ : ዕጣን : ወቅርባን : ወሶበ : ኃላፊ :
 መዋዕለ : ውርዙቱ⁶ : ወኃጥአ : ኃይለ : ወስእ (B. fol.
 13 b. 1.) ነ : ቀዊመ ። ወሶበ : አእመረ : ሊቀ : ጳጳሳት :
 ከመ : ደክመ : ወስእነ⁷ : ቀዊመ : ደመረ : ሎቱ : ክ
 ልኤተ : ዲያቆናተ : ከመ : ይትራድእዎ ። ወአሐተ :
 ዕለተ : እንዘ : ይሴብሕ : ስማ : ለእግዝእትነ : ቅድስ
 ት : ድንግል : በክልኤ : ማርያም : ወላዲተ : አምላ
 ክ ። ሰገደ⁸ : ዲበ : ምድር : ወወድቀ : በእንግድዓሁ :
 ወተስብረ : ዓፅመ : ዘባኑ : ወጸርሐ : በልዑል : ቃል ።
 ወይቤ : ኦእግዝእትየ : ማርያም : ንዱ : ርድእኒ : እ
 ምድቀትየ ። ወበጊዜሃ : ተርእየ (A. fol. 8 b. 1.) ቶ : እ

ግዝእትነ : ቅድስት : ድንግል : ማርያም : ቀዊማ : በ
 የማነ : ምሥዋዕ ። ወመጠወቶ : እዴሃ : ወገሠሠቶ
 ስቡረ : ዓፅመ : ዘባኑ : ወአሐዊወቶ : ወቀጸበቶ : ከ
 መ : ይሐር : ወይቁም : መንገለ : የማ (B. fol. 14 a. 1.)
 ነ : ምሥዋዕ : ቅሩበ : ጎቤሃ : ወሶቤሃ : ተፈሥሐ⁹
 ጥቀ : ወርእዮ : አንከረ : ወተደመ : እምሥነ : ላሕያ
 ወእምብርሃን : ዘላዕሌሃ : ወተሐደሰ : ርሥዕናሁ : ወ
 ኮነ : ወሬዛ : ኃያለ ። ወነበረ : እንዘ : ይትለአክ : ለቤ
 ተ : ክርስቲያና : ለእግዝእትነ : ቅድስት : ድንግል :
 ማርያም : በዙሉ : መዋዕሊሁ¹⁰ ። ወወሰከቶ : እምዲ
 በ¹¹ : ዓመታቲሁ : ምእተ : ወሠላሳ : ዓመ (A. fol. 8 b. 2.)
 ተ ። ወኮነ : ዙሉ : መዋዕሊሁ : ክልኤ : ምእተ : ወሠ
 ላሳ : ዓመተ : ወእምዝ : አዕረፈ : በሰላም¹² : ወፈለሰ :
 ውስተ : ሕይወት : ዘለዓለም ። ጸሎታ : ወበረከታ :
 ወምሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥ
 ነ : ዳዊት : ለዓለመ : ዓለም : አሜን ።

(B. fol. 14 a. 2.) ዕብራዊ : ብፁዕ : ውስተ : ምድረ :

አክሚም : ዘልሀቀ ።

እንዘ : ይሴብሕ : ስመኪ : ሶበ : ሰገደ : ወወድቀ ።

ከመ : አስተርእይኪዮ : ቅድመ : ወተናበብኪዮ :

ጽድቀ ።

ማርያም : አስተርእይኒ : ኅበ : ረሰይኩ : ምርፋቀ ።

እስመ : ሕሊናየ : ዘንተ : ያስተሐምም : ጥቀ ።

¹ B. adds ዓዲ : ² B. እስከነ : ፈለሰ : ³ B. adds ወምሕረተ : ፍቁር : ወልዳ : ⁴ B. መ
 ጸሐፋዊ : ⁵ B. እምአፋሁ : ⁶ B. ወርዙቱ : ረስዓ : ወኮነ : ጉሕቄ : ወኃጥአ : ⁷ B. ወስእነ : ተል
 እኮ : ደመረ : ሎቱ : ክልኤተ : ⁸ B. ሰገደ : በንጹ : ዲበ : ⁹ B. ወርእዮ : ውእቱ : ብእሲ : ተፈሥሐ :
 ጥቀ : አንከረ : ¹⁰ B. መዋዕለ : ሕይወቱ : ¹¹ B. ዲበ : ¹² B. omits በሰላም :

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ብልዎ፡ አባስ። ወውእቱ፡ ብእሲ፡ ጌር፡ ወቅዱስ፡
 ወይፈርሆ¹፡ ለእግዚአብሔር፡ ወየዓቅብ፡ ነፍሶ፡ እ
 ምዝሙቱ፡ ወእምሕሊና፡ እኩይ። ወአሐተ፡ ዕለ
 ተ፡ እምበዓላት፡ ቀደስ፡ ቅዳሴ፡ ከመ፡ ይመጡ፡ ለ
 ሕዝብ፡ እምሥጢር፡ ቅዱስ። ወልማዶሙ²፡ ለሕዝ
 ብ፡ እድ³፡ ወአንስት፡ ጊዜ፡ ይትሜጠዉ⁴፡ እምሥ
 ጢር፡ ቅዱ (A. fol. 11a. 2.) ስ፡ ቅድመ፡ ይስግዱ፡ ይኤ
 ምኅ⁵፡ እደዊሁ፡ ወእገሪሁ፡ ለካህን፡ ዘያቄርበሙ።
 ወአሜሃ፡ አሐቲ፡ ብእሲት፡ እንዘ፡ ትኤምኖ⁶፡ እደ
 ዊሁ፡ አጼ (B. fol. 16b. 2.) ነወ፡ ጼናሃ። ወቦአ፡ ውስ
 ተ፡ ልቡ፡ ፍትወተ፡ ሥጋ፡ ርኩስ፡ ወነደ፡ እምላህ
 በ፡ ዝንየት⁷። ወእምድኅረ፡ ፍጻሜ⁸፡ ቍርባን፡ ሐ
 ረ፡ ፍጡነ፡ ወቦአ፡ ውስተ፡ ቤተ፡ መዛግብት፡ ዘቤ
 ተ፡ ከርስቲያን። ወነሥአ፡ መጥባሕተ፡ ወመተረ፡
 እዴሁ፡ ወአኃዘ⁹፡ ይብኪ። ወሶበ፡ ጐንደየ፡ ውስ
 ተ፡ ቤተ፡ መቅደስ¹⁰፡ ተከዙ፡ ሕዝብ፡ ጥቀ። ወቦ
 ኡ፡ ኅቤሁ፡ ቀሳውስት፡ ወዲያቆናት፡ ወይቤልዎ፡
 ኦሊቅነ፡ መጋቤ፡ ሕዝብ፡ እስመ፡ ንሕ (A. fol. 11b. 1.)
 ነ፡ አንከርነ፡ ወተከዝነ፡ ጥቀ፡ በእንተ፡ ዘጐንደይከ።
 ወሶበ¹¹፡ ይቤልዎ፡ ዘንተ፡ አፈድፈደ፡ ብካየ። ወእ
 ምዝ፡ ተንሥአ፡ ወአንሶሰወ፡ ምስሌሆሙ። ወበጽ
 ሐ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግ
 ል፡ ማርያም፡ (B. fol. 17a. 1.) ወድቀ¹²፡ በገጹ፡ ዲበ፡

ምድር፡ ወሰገደ፡ እንዘ፡ ይስእል፡ ወያስተበቀላ፡ ከ
 መ፡ ትምሐር¹³፡ ወትርድአ፡ ወትስረይ፡ ኃጢአቶ፡
 ወሶቤሃ፡ አስተርአየቶ፡ እግዝእትነ፡ ቅድስት፡ ድን
 ግል፡ ማርያም፡ ወነሥአት፡ እዴሁ፡ በእደዊሃ¹⁴፡ ቅ
 ድሳት፡ ወከስተጣግዓት፡ ኅበ፡ ተመትረ። ወኮነ፡ ሕ
 ያወ፡ ከመ፡ ቀዳሚ፡ ወኢተረከበ፡ አሰረ፡ (A. fol. 11b. 2.)
 ምትረቱ፡ ወእምዝ፡ ተስወረት፡ እምኔሁ፡ ወሶበ፡
 ርእዩ፡ ቀሳውስት፡ ወዲያቆናት፡ አንከሩ፡ ወተደ
 ሙ፡ ወዜነዉ፡ ለሰብእ¹⁵፡ ዘንተ፡ ተአምረ። ሰብሕ
 ዎ፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑል፡ ወአእኩት
 ዋ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
 ርያም፡ ከሃሊት፡ ላዕለ፡ ዠሉ፡ ግብር፡ ገባሪተ፡ ተአ
 ምራት¹⁶፡ ወመንከራት። ጸሎታ፡ ወበረከታ፡ ወም
 ሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ (B. fol. 17a. 2.) ምስለ፡
 ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ ከሜን።

አመ፡ እዴሁ፡ መተረ፡ ነሢአ፡ መጥባሕተ፡ ማሕ
 መሜ።

አባስ፡ ካህነ፡ ሮሜ።

ከመ፡ ፈወስኪዮ፡ ቅድመ፡ ማርያም፡ (A. fol. 12a. 1.)

እኅተ፡ ሰሎሜ።

ፈውሲ፡ ቍስለ፡ ነፍስየ፡ ወጸግውኒ፡ ሱላሜ።

ጊዜ፡ ተዘመርኩ፡ ስመኪ፡ ቀዋሜ።

¹ B. አባስ፡ ወጌር፡ ብእሲ፡ ወውእቱ፡ ወይፈርሆ፡
 ትመጠው፡
⁵ B. ቅዱስ፡ ይስግዱ፡ ወይኤምኅ፡
 መ፡
⁹ B. ወአኅዘ፡
¹³ B. ትሠሃሎ፡
² B. ልማዶሙ፡
⁶ B. ትኤምኖ፡
¹⁰ B. ቤተ፡ መዛግብት፡
¹⁴ B. ወነሥአት፡ ምቱረ፡ እዴሁ፡ በእዴሃ፡
³ B. በእድ፡
⁷ B. ዝኒቶ።
¹¹ B. ወዘንተ፡ ሶበ፡ ይቤልዎ፡
¹⁵ B. ለሕዝብ፡
⁴ B. ይ
⁸ B. ፈጸ
¹² B. ወወድ
¹⁶ B.

CHAPTER V.

[wanting.]

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ለተ፡ ፍትሕ፡ ዐቢይ]¹ ። ወበተፍጻሜተ፡ ፫ዕለት፡
 አዕረፈ፡ ወወረሰ፡ ሕይወተ፡ ዘለዓለም²፡ በከመ፡ አ
 ሰፈወቶ፡ እግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡
 በረከተ፡ ጸሎታ፡ የሀሉ፡ ምስለ፡ ንጉሥን፡ ዳዊት፡
 ለዓለመ፡ ዓለም፡ አሜን፡
 ይስሐቅ፡ መነኮስ፡ እምድኅረ፡ ጽሕቀ፡ ወተመነየ።

ገጸኪ፡ ልሁዩ፡ በዕለተ፡ ርእየ።
 ከመ፡ ትቤልዮ፡ ሎቱ፡ እስከ፡ ፈድፋደ፡ ተኃ
 ሥየ³።
 በልኒ፡ እግዝእትየ፡ ተፈሣሕ፡ ቍልዔ።
 እምድኅረ፡ ዕ (A. fol. 14 a. 2.) ለታት፡ ሠላስ፡ ትሄ
 ሉ፡ ምስሌየ። ። ።

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

(A. fol. 15 a. 1.; B. fol. 19 b. 1.) ክፍል፡ ፯። ተአምሪሃ፡
 ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲ
 ተ፡ አምላክ። ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁ
 ር፡ ወልዳ፡ የሀሉ፡ ምስላ፡ ንጉሥን፡ ዳዊት፡ ለዓመ፡
 ዓለም፡ አሜን።

ወሀሎ፡ አሐዱ፡ ብእሲ፡ ፈራኄ፡ እግዚአብሔር፡
 ዘያፈቅራ⁴፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ በከ
 ልኤ፡ ማርያም፡ ወሀገሩሰ፡ ድፍራ። ወአውሰበ፡ ብ
 እሲተ፡ ወወለደ፡ እምኔሃ፡ ሠለስተ፡ ውሉደ፡ ክል
 ኤተ⁵፡ ተባዕተ፡ ወአሐተ፡ አንስተ፡ ወይእቲ፡ ትን
 እስ⁶፡ ወስማ፡ ማርያም፡ ወሞተት፡ እሞሙ፡ ወነበ
 ሩ፡ እንዘ፡ የኃዝኑ⁷፡ ወበአሐቲ፡ ዕለተ፡ ዘውእቱ፡
 በዓለ፡ ልደት⁸፡ ስቡ (A. fol. 15 a. 2.) ሕ። ፈቀዱ፡ ይ
 ሑሩ⁹፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ ወኃደግዋ፡ ለይእ
 ቲ፡ ወለት፡ ወዓፀው፡ ላዕሌሃ፡ አንቀጸ፡ (B. fol. 19 b. 2.)
 ከመ፡ ኢትዓእ፡ እስመ፡ ሌሊት፡ ውእቱ። ወይእቲ
 ሰ¹⁰፡ ትበኪ፡ ወትጸርኅ፡ እንዘ፡ ትብል፡ ንሥኡኒ፡
 ምስሌክሙ፡ ዕቅረብ፡ ቍርባን¹¹፡ ወዓበይዋ፡ ወሐ

ሩ። ወገብአት፡ ኅበ፡ ሥዕለ፡ ለእግዝእትን፡ ቅድስ
 ት፡ ድንግል፡ በክልኤ፡ ማርያም፡ እንዘ፡ ትግዕር፡
 ወትብኪ፡ ወትቤ፡ ኦእግዝእትየ¹²፡ ተሠሃልኒ፡ ወና
 ዝዝኒ። ወሶቤሃ፡ አስተርአየታ፡ እግዝእትን፡ ቅድስ
 ት፡ ድንግል፡ ማርያም፡ መስተፍሥሒት፡ ወናዛዚ
 ት፡ ለዘሰአለ፡ ኅቤሃ። ወትቤላ፡ ምንቀ፡ ኮንኪ፡ ወ
 ለትየ። ወሐቀረታ፡ እ (A. fol. 15 b. 1.) ግዝእትን፡ ቅድ
 ስት፡ ማርያም፡ (B. fol. 20 a. 1.) ለይእቲ፡ ወለት። ወት
 ቤላ¹³፡ ከልኡኒ፡ ሐዊረ፡ ቤተ፡ ክርስቲያን፡ ለተመ
 ጥዎ¹⁴፡ ቍርባን፡ በዘባቲ፡ በዓል፡ ቅድስት፡ እንተ፡
 ባቲ፡ ተወልደ፡ መድኃኒን። ወትቤላ፡ እግዝእትን፡
 ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ኢትኅዝኒ፡
 ንዒ። ወወሰደታ፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ ወተመ
 ጠወት፡ ቍርባን¹⁵፡ ምስለ፡ ብርሃናውያን። ወእም
 ዝ፡ ትቤላ፡ እግዝእትን፡ ማርያም፡ እስከ፡ ሠለስቱ፡
 ዕለት¹⁶፡ እነሥአኩ፡ ኅቤየ፡ ወተሀልዊ፡ ምስሌየ¹⁷።
 [ወአመ፡ ሣልስት፡ ዕለት፡ አዕረፈት፡ ወረሰየት፡ ኅ
 ቡረ፡ ምስለ፡ ሀላፄሃ]¹። ወአሐዱ፡ ብእሲ፡ ኀር፡

¹ B. omits the passage in brackets. ² B. omits ወወረሰ፡ ሕይወተ፡ ዘለዓለም፡ ³ B.
 ተሐሥየ፡ ⁴ B. ወያፈቅራ፡ ⁵ B. ክልኤ፡ ⁶ B. ወለተ፡ እንተ፡ ትንዕስ፡ ⁷ B. የኃዝኑ፡
 ውሉደ። ⁸ B. ልደቱ፡ ለእግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ⁹ B. ከመ፡ ይሑሩ፡ ¹⁰ B. ይእቲሰ፡
 ¹¹ B. ከመ፡ እቅረብ፡ ቍርባን፡ ¹² B. ኦእግዝእትየ፡ ማርያም፡ ወላዲተ፡ አምላክ። መስተሣህልት፡ ወናዘ
 ዘት፡ ናዝዝኒ። ¹³ B. ወትቤላ፡ ይእቲ፡ ወለት፡ ኦእግዝእትየ፡ ከልኡኒ፡ ሐዊረ፡ ¹⁴ B. ወተመጥዎ፡
 ቍርባን፡ በዛቲ፡ በዓል፡ ቅድስት፡ እንተ፡ ባቲ፡ ወለድኪዮ፡ ለመድኃኒ፡ ¹⁵ B. ቍርባን፡ ¹⁶ B. ወትቤ
 ላ፡ እስከ፡ ፫ዕለት፡ ¹⁷ B. ኅቤየ፡ ወትንብሪ፡ ወትረ፡ ምስሌየ፡ ውስተ፡ መንግሥተ፡ ሰማያት።

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ር : ይከውን : ዓሠርተ : እመተ¹ :: ወነበረ² : ነዋኃ :
 ሰዓተ : ተሰቂሎ³ : በእዴሃ⁴ : ለሥዕል : እንዘ : ይጸር
 ሕ :: ወሶበ : ስምዑ : ጽራሐ : በጽሑ⁵ : ኅቤሁ : ወነ
 ጸሩ : ዘንተ : መድምመ⁶ : ዘኮነ : እምእግዝእትነ⁷ :
 ቅድስት : ድንግል : በክልኤ : ማርያም : ወእምዝ⁸ :
 አውረደቶ : በበንስቲት : ለውእቱ : ብእሲ : ሠዓሊ :
 ወመጠወቶሙ : ለሕዝብ : ከመ : (A. fol. 17 b. 2.) ዘይ
 ሜጡ : ካልእ : ለካልኡ :: ወርእዮሙ : ሕዝብ : ዘን
 ተ⁹ : መንክረ :: ሰብሕዎ : ለእግዚአብሔ (B. fol. 21 b. 2.)
 ር : ወወደስዋ : ለእግዝእትነ : ቅድስት : ድንግል : በ
 ክልኤ : ማርያም : ወላዲተ : አምላክ :: ወይቤሉ : ቡ
 ርክት : አንቲ : እምአንስት : ወቡሩክ : ፍሬ : ከርሥ
 ኪ :: ወገብሩ¹⁰ : ሰቡዓ : መዋዕለ : ዐቢየ : በዓለ :: ወ

ሰመደዋ : ለይእቲ : ሥዕል : ሥዕለ : አድኅኖ : ወአ
 ልዕሎ : እምድቀት :: ወይእቲ : ሥዕል : ሀለወት : እ
 ስከ : ዮም : ስፍሕተ : እድ :: በከመ : አሜሃ : አኃዘ
 ቶ¹¹ : ለውእቱ : ሠዓሊ : ከመ : ይኩን : ቲዝካረ¹² :
 ለዘይመጽእ : ትውልድ :: ጸሎታ : ወበረከታ : ወም
 ሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስ (A. fol. 18 a. 1) ለ :
 ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አሜን ::

ምስለ : ዓራቱ : ዘዕፅ : ጊዜ : ኅቡረ : ተነጽሐ ::
 ከመ : ረዳእኪዮ : ቅድመ : ወባላህኪዮ : አሜሃ ::
 ለዘሰአለ : ብእሲ : መካነ : ብካይ : ወፍሥሐ ::
 አድኅንኒ : እግዝእትየ : እንዘ : ትሠረገዊ : ን
 ጽሐ ::
 ሶበ : አህዮሎትየ : ጽሕቀ : ለሐሳት : አቡሃ ::

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

(A. fol. 19 a. 1.; B. fol. 22 b. 1.) [ክፍል : ፱ ::] ተአምሪሃ :
 ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማርያም :
 ወላዲተ : አምላክ :: ጸሎታ : ወበረከታ : ወምሕረ
 ተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ : ዳዊት :
 ለዓለመ : ዓለም : አሜን ::

ወሀለወት : ሥዕለ : እግዝእትነ : ቅድስት : ድንግ
 ል : በክልኤ : ማርያም : በደብረ : ነጋድያን : በቤተ :
 ሕሙማን : መንገለ : ምሥራቅ : ወለለ : ጽባሐ¹³ :
 ይትመኃፀኑ : ባቲ : ሕሙማን :: ወሀሎ : አሐዱ : ሕ
 ሙም : ዘነበረ : ጉንዱየ : መዋዕለ : በሕማም¹⁴ :: ወ

ዙሎ¹⁵ : ዕለተ : ይቤላ : ለእግዝእትነ : ቅድስት : ድ
 ንግል : በክልኤ : ማርያም : እንዘ : ይብል : ኦእግዝ
 እት (A. fol. 19 a. 2.) የ : ኢትንሥእኒ : ዘእንበለ : እብ
 ጸሕ : ሀገረ¹⁶ : ኢየሩሳሌም : ወእስግድ : ኅበ : ቆመ :
 እግረ : እግዚእነ :: ወእንዘ : ይስእል : ከመዝ : አስተ
 ርአየቶ : (B. fol. 22 b. 2.) እግዝእትነ : ቅድስት : ድንግ
 ል : በክልኤ : ማርያም : በሌሊት¹⁷ : ወትቤሎ : ኢት
 ኅዝን : ነዓ : ከመ : አብጽሕክ : ኅበ¹⁸ : ዘፈቀድክ : ወ
 ተመነይክ :: ወሶቤሃ : አብጽሐቶ : ኢየሩሳሌም : ኅ
 በ¹⁹ : መቃብረ : እግዚእነ²⁰ : ወቤተ : ልሔም : ኅበ :

¹ B. [እመተ : አወ : ይበዝኅ :: ² B. ወነበረ : ከመዝ : ³ B. ተሰቅሎ : ⁴ B. በእደዊ
 ሃ : ለሥዕል : እስከ : ሶበ : ስምዑ : ጽራሐ :: ⁵ B. ወበጽሐ : ⁶ B. መድምመ : ተአምረ : ⁷ B.
 ለእግዝእትነ : ⁸ B. ወመጠወቶ : ኪያሁ : ወአውረደቶ : በበንስቲት : ከመ : ዘይሜጡ : ካልእ : ለካልኡ ::
⁹ B. ወሶበ : ስምዑ : ዘንተ : ተአምረ : ¹⁰ B. ወገብሩ : በዓለ : ሰቡዓ : መዋዕለ : ወሰመደዋ : ¹¹ B.
 አኅዘቶ : ¹² B. ሠዓሊ : ሰፊሐ : እዳ : ተዝካረ : ¹³ B. ዘለለጽባሐ : ¹⁴ B. በሕማም : ¹⁵ B.
 ወዘልፈ : ይሥዕላ : ለእግዝእትነ : ማርያም : ወላዲተ : አምላክ :: እንዘ : ይብል : ኦእግዝእትየ : ¹⁶ B. እብ
 ጸሕ : ኅበ : ኢየሩሳሌም : ¹⁷ B. በአሐቲ : ሌሊት : ¹⁸ B. ኅበ : ኢየሩሳሌም : ወአብጽሐቶ : ሶቤሃ :
¹⁹ B. ወኅበ : ²⁰ B. እግዚእነ : ወኅበ : ተሰቅለ :: ወኅበ : ተወልደ : ውስተ : ቤተ : ልሔም ::

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የ፡ በይእቲ፡ ሌሊት፡ ሰላመ፡ መልአክ፡ ወወፅአ፡
 አፍአ፡ እምገዳም፡ ከመ፡ ይጸሊ፡ ወሶበ፡ ርእዮ፡ ሊ
 ቀ፡ ፈያት፡ ተለወ¹፡ ድኅሬሁ፡ ከመ፡ ይርአይ፡ እመ
 ሶ፡ ዘይገብር፡ ወሶበ፡ በጽሐ²፡ ዘካርያስ፡ እምነ፡ ገ
 ዳም፡ ወሜጠ³፡ ገጸ፡ መንገለ፡ ምሥራቅ፡ አንሥ
 አ⁴፡ አዕይንቲሁ፡ ውስተ፡ ሰማይ፡ ወሰገደ፡ በብረኪ
 ሁ⁵፡ ዲበ፡ ም (A. fol. 21 a. 2.) ድር፡ ወሶበ፡ ሰገደ⁶፡
 ርእየ፡ ሊቀ፡ ፈያት፡ ከመ፡ አሐቲ፡ እግዝእት፡ ወረ
 ደት፡ እምሰማይ፡ በዐቢይ፡ ክብር፡ ወምስሌሃ፡ ደና
 ግል፡ ሠናይት፡ ወአንበሩ፡ ላቲ፡ መንበረ፡ ወነ
 (B. fol. 24 b. 2.) በረት፡ በቅድመ፡ ገጸ⁷፡ ለዘካርያስ፡
 ወለለ፡ ነሱ፡ ጊዜ፡ ሶበ፡ ይብል⁸፡ ይወፅእ⁹፡ እምአ
 ፋሁ፡ ጽጌ፡ ረዳ፡ ወእግዝእትነ፡ ቅድስት፡ ድንግል፡
 ማርያም፡ ትነሥእ፡ እምኔሁ፡ ወታነብሮ፡ ውስተ፡
 ሕፅና፡ እስከ፡ አመ፡ ነሥአት፡ ኃምሳ፡ ጽጌ፡ ረዳ፡
 ወውእቱሰ፡ ሊቀ፡ ፈያት፡ ከነ፡ ይኃልቆሙ¹⁰፡ ወይ
 ኔጽሮሙ፡ በአዕይንቲሁ፡ ወሶበ፡ ፈጸመ፡ ጸሎቶ¹¹፡
 ውእቱ፡ ብእሲ፡ አንበረት፡ እዴሃ፡ እግዝእትነ፡ ቅ
 ድስት፡ ድንግ (A. fol. 21 b. 1.) ል፡ በክልኤ፡ ማርያም፡
 ዲበ፡ ርእሱ፡ ወበረከቶ፡ ወዓርገት፡ ውስተ፡ ሰማይ¹²፡
 ምስለ፡ እማንቱ፡ ድንግል፡ ወአንከረ፡ ሊቀ፡ ፈያት፡
 እምዘ፡ ርእየ¹³፡ ወተመይጠ፡ ውስተ፡ ገዳም፡ ወእ
 ምዝ፡ ተመይጠ፡ ዘካርያስኒ፡ ውስተ፡ (B. fol. 49 a. 1.)
 ፍኖቱ¹⁴፡ ከመ፡ ይሑር¹⁵፡ ወሶቤሃ፡ ተንሥኡ፡ ላዕ
 ሌሁ፡ ፈያት፡ የአኅዝዎ¹⁶፡ ወይቤሎ፡ ሊቀ፡ ፈያት፡

ንግረኒ፡ ዘከመ፡ እፎ፡ ግዕዝከ፡ ወምንት፡ ዘገበር
 ከ¹⁷፡ እምሥናይት፡ ወይቤሎ፡ ዘካርያስ፡ አንሰ፡ ብ
 እሲ፡ ኃጥእ፡ ወኢየአምር፡ ምንተኒ፡ እምሥናያ
 ት¹⁸፡ ወበሕቱ፡ እኤምኃ¹⁹፡ ለእግዝእትነ፡ ቅድስት፡
 ድንግል፡ ማርያም፡ ወላዲተ፡ እምላክ፡ ነሱ (A. fol.
 21 b. 2.) ሎ፡ አሚረ፡ ኃምሳ፡ ጊዜ፡ እንዘ፡ እብል፡ ተ
 ፈሥሒ፡ ኦምልእተ፡ ጸጋ፡ እግዚአብሔር፡ ምስሌ
 ኪ፡ ወሊቀ²⁰፡ ፈያትኒ፡ አይድዖ፡ ነሱ፡ ዘርእየ፡
 ወይቤ፡ እምዮም፡ እትመየጥ፡ ኅበ፡ ንስሐ፡ ወእት
 ለአካ፡ ለእግዝእተ²¹፡ ነሱ፡ ቅድስት፡ ድንግል፡ በ
 ክልኤ፡ ማርያም፡ በነሱ (B. fol. 49 a. 2.) ሎ፡ መዋዕለ፡
 ሕይወትየ፡ ወከማሁ፡ ይቤሎ፡ ነሱሙ፡ ፈያት፡ ወ
 አስተፋነዉዎ፡ ለዘካርያስ፡ ወሐረ፡ በሰላም፡ ወእም
 ድኅረዝ፡ ነስሐ፡ እሙንቱ፡ ፈያት፡ ወከኑ፡ መነኮሳ
 ተ፡ ወተልእክዋ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡
 በክልኤ፡ ማርያም፡ በነሱ፡ መዋዕለ፡ ሕይወቶሙ²²፡
 ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁ (A. fol. 22 a. 1.)
 ር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለ
 መ፡ ዓለም፡ አሜን፡

ዘካርያስ፡ ወሬዛ፡ ህየንተ፡ ኃምሳ፡ ጽጌ፡ ረዳ፡
 አስትዓ፡ ማኅሌት፡ ለኪ፡ ሶበ፡ አወፈየኪ፡ ጋዳ፡
 ከመ፡ አድኃንኪዮ፡ ቅድመ፡ እምቀትለ፡ ፈያት፡
 ማእከለ፡ በዳ፡
 አድኅንኒ፡ እግዝእትየ፡ ወበልሀኒ፡ እምዕዳ፡
 አመ፡ ኢያሠልጥ፡ ወርቅ፡ ወበሕርይ፡ ፀዓዳ፡ ፡ ፡ ፡

¹ ሐረ፡ ድኅሬሁ፡ ² B. ወፅአ፡ ³ B. ሜጠ፡ ⁴ B. ወአንሥአ፡ ⁵ B. omits በብ
 ረኪሁ፡ ⁶ B. ወሶበ፡ ሰገደ፡ ውእቱ፡ ብእሲ፡ ⁷ B. ወነበረት፡ ዲቤሁ፡ ቅድመ፡ ገጸ፡ ⁸ B. ይ
 ብል፡ ሰላመ፡ መልአክ፡ ⁹ B. ትወፅእ፡ ¹⁰ B. ይኃልቆሙ፡ ¹¹ B. ውእቱ፡ ብእሲ፡ ጸሎቶ፡
¹² B. ሰማይ፡ በዓቢይ፡ ስብሐት፡ ¹³ B. ወተመይጠ፡ ውስተ፡ ገዳም፡ ፡ ¹⁴ B. ገዳም፡ ¹⁵ B. ይ
 ሑር፡ መንገለ፡ ፍኖት፡ ፡ ¹⁶ B. ወአኅዝዎ፡ ¹⁷ B. ወምንት፡ ሠናየ፡ ወይቤሎ፡ ¹⁸ B. adds
 ዘገበርኩ፡ ¹⁹ B. አነ፡ እኤምኃ፡ ²⁰ B. ወእምዝ፡ አይድዖ፡ ሊቀ፡ ፈያት፡ ²¹ B. ለእግዝእትነ፡
 በነሱ፡ መዋዕለ፡ ²² B. እስከ፡ አመ፡ ሞቶሙ፡

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CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

(A. fol. 24 b. 1.; B. fol. 51 b. 1.) [ክፍል ፡] ፲፪ ። ተአም

ሬሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወበአሐዱ ፡ እመዋዕል ፡ ሐሩ¹ ፡ ምድረ ፡ ሬፍ ፡ ሠ
ላስቱ ፡ ዕደው² ፡ ዓረባዊያን ፡ እንዘ ፡ ምሉእ ፡ ጥቀ ፡
ማየ ፡ ቱከዜ ፡ ወመዋግዲሁ³ ፡ ያመዓብል ። ወቦኡ ፡
ውስተ ፡ ቱከዜ ፡ ይፅብቱ ፡ ለዓዲው ፡ ከመ ፡ ይፈጽ
ሙ ፡ መፍቅደሙ ። ወፀንዓ ፡ ላዕሌሆሙ ፡ ማዕበል ፡
ወስእኑ ፡ ጸቢተ ፡ ወፈቀደ ፡ ያሥጥሞሙ ። ወእሙን
ቱሰ ፡ ሰአሉ ፡ ኀበ ፡ ነቢዮሙ ፡ ሐሳዊ ፡ በከመ ፡ ሥር
ዓተ ፡ አበዊሆሙ ፡ ወ (A. fol. 24 b. 2.) ኢረከቡ ፡ ድኒ
ነ ። ወሶበ ፡ ቀብፁ ፡ ሕይወቶሙ ፡ ይቤ ፡ አሐዱ ፡ እ
ምኔሆሙ ፡ ዘኮነ ፡ የሐውር ፡ ኀበ ፡ ደብረ ፡ ቀልሞን ፡
ወይኔጽር ፡ ተአም (B. fol. 51 b. 2.) ራተ ፡ አማርያም ፡
ዘደብረ ፡ ቀልሞን ፡ ዝውእቱ ፡ ጊዜ ፡ ትንብልናኪ ፡
አድኅንኒ ። ወለእመ ፡ አድኃንከኒ ፡ እምተሠጥሞ⁴ ፡
ዝንቱ ፡ ባሕር ፡ እሁብ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ገመ
ለ ፡ ፅኑነ ፡ ተምረ ፡ ለሲሳየ⁵ ፡ መነኮሳት ። ወገመሉ
ሂ ፡ ይኩን ፡ ለደብር ፡ ከመ ፡ ይፁር ፡ ኩሎ⁶ ፡ መፍቅ
ደሙ ። ወይቤ ፡ ካልኡ ፡ እወ ፡ አማን ፡ ዘዘከርከ⁷ ፡ ዘ
ንተ ፡ ዐቢየ ፡ ስመ ። ወሶበ ፡ ሰምዓ ፡ ቢጸሙ ፡ ዘንተ ፡
ነገረ ፡ ተሳለቀ ፡ በሙ ፡ ወይቤ ፡ አክክላብ ፡ ለምንት ፡
ተኃድጉ ፡ ሃይማኖተክሙ ፡ (A. fol. 25 a. 1.) ወትስእሉ ፡
ምሕረተ ፡ አማርያም ። ውእተ ፡ ጊዜ ፡ ተሠጥመ⁸ ፡
ውስተ ፡ ባሕር ፡ ወውኅጦ ፡ ሐርገጽ ፡ ወአውፅኦ ፡ ለ
ከሂተ ፡ ተአምራት ፡ እኒዘ ፡ በአፋሁ ፡ እንዘ ፡ ይኔጽ

ርዎ ፡ አብያዲሁ⁹ ። ወእሙንቱሰ ፡ በጊዜ ፡ ሰአሉ ፡
ኀበ ፡ (B. fol. 52 a. 1.) እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
ማርያም ፡ ረከቡ ፡ ኩኩሐ ፡ ዐቢየ ፡ ወቆሙ ፡ መልዕ
ልቲሁ ፡ በማእከለ ፡ ውሒዝ ። ወበጽሐት ፡ ሐመር ፡
እንተ ፡ ተኃልፍ ፡ እምሀየ ፡ ወተፅዕኑ ፡ ዲቤሃ ፡ ወበጽ
ሐ¹⁰ ፡ ውስተ ፡ መርሶ ። ወሶቤሃ ፡ ነሥኦ ፡ ውእቱ ፡ ዓ
ርባዊ ፡ አሐደ ፡ ገመለ ፡ ዘይሄኒ ፡ እምኩሉ ፡ አግማ
ሊሁ ፡ ጽዲኖ¹¹ ፡ ተምረ ፡ አብጽሐ ፡ ኀበ ፡ ሰሎሞን¹² ፡
አበ ፡ ምኔት ፡ ዘደብረ ፡ ምኔት ፡ ወ (A. fol. 25 a. 2.) ዘደ
ብረ ፡ ቀልሞን ፡ ወኀበ ፡ ኩሎሙ ፡ መነኮሳት ፡ ወነገ
ሮሙ ፡ ኩሎ ፡ ዘኮነ ። ወለካልኡኒ¹³ ፡ ቦቱ ፡ ብዙኃ ፡
አባግዕ ፡ ወቀረጸ ፡ ጸጉሮሙ ፡ ወአብጽሐ ፡ ኀበ ፡ መነ
ኮሳት ፡ ወይቤ ፡ ነሥኡ ፡ ዘንተ ፡ ጸጉረ ፡ ወግበሩ ፡ ለ
ክሙ ፡ አልባስ ፡ በእንተ ፡ እግዝእትነ ፡ ማርያም ፡ ዘ
አድኃንተኒ ፡ እምተሠጥሞ ። ወሶበ ፡ ሰምዑ ፡ መ (B. fol.
52 a. 2.) ነኮሳት ፡ ነገሮ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ስ
ቡሕ ፡ ወልዑል¹⁴ ። ወወደስዋ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ ማርያም ፡ መስተሳሰልት ፡ ምልእተ ፡
ምሕረት ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡
ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡
ዓለም ፡ አሜን ። (A. fol. 25 b. 1.)

ዓረባዊያን ፡ ዕደው ፡ አመ ፡ ውሒዝ ፡ ማይ ፡ ኃየ
ሎሙ¹⁵ ።

ማርያም ፡ ስመኪ ፡ ሶበ ፡ ዘከሩ ፡ ቀዲሙ ።

ከመ ፡ ኮነ ፡ ብእሲ ፡ እንተ ፡ ተሳለቀ ፡ በመ ።

ፀርኪ ፡ እግዝእትየ ፡ ለለጌሠሙ ፡ ወአሙ¹⁶ ።

ሲሳየ ፡ ሐርገጽ ፡ ለይኩን ፡ ወየዘርዘር ፡ ዓፅ
ሙ ። ። ።

¹ B. ሐሩ ፡ ኀበ ፡ ² B. ፫ ሰብእ ፡ ³ B. ወመዋግዲሁ ፡ ⁴ B. እምዝንቱ ፡ ተሠጥሞ ፡ እሁ
ብ ፡ ⁵ B. ሲሳየ ፡ ⁶ B. omits ኩሎ ፡ ⁷ B. ዘዘከርከ ፡ ዓቢየ ፡ ኃይለ ። ⁸ B. ወበጊዜ ፡ ብ
ሂሎቱ ፡ ከመዝ ፡ ተሠጥመ ፡ ⁹ B. ወነጸርዎ ፡ ፪ አብያዲሁ ። ¹⁰ B. ወሶበ ፡ በጽሐ ፡ ኀበ ፡ መርሶ ፡ ነሥ
ኦ ፡ ውእቱ ፡ ¹¹ B. ወፅዲኖ ፡ ¹² B. ሰሎሞን ፡ አበ ፡ ምኔት ፡ ወኀበ ፡ ኩሎሙ ፡ መነኮሳት ፡ ወነገሮሙ ፡
ኩሎ ፡ ዘኮነ ፡ ¹³ B. ወቢጸሐ ፡ ¹⁴ B. omits ስቡሕ ፡ ወልዑል ፡ ¹⁵ B. ኀየሎሙ ፡ ¹⁶ ወዓሙ ፡

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CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

(A. fol. 28 a. 1.; B. fol. 55 b. 1.) [ክፍል ፡] ፲፬ ። ተአም

ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወ
ምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡
ዳዊት ፡ ለዓለመ ፡ ዓለም ።

ወሀሎ¹ ፡ አሐዱ ፡ ቀሲስ ፡ በሀገረ ፡ ምስር ፡ ዘስሙ ፡
ዮሐንስ ፡ በከንሲ ። ወይነብር ፡ ውስተ ፡ አሐቲ ፡ ቤ
ተ ፡ ክርስቲያን ፡ ዘተሐንፀት ፡ በስመ ፡ ሰማዕት ፡ መ
ርቆሮስ ። ወዝንቱሰ² ፡ ብእሲ ፡ ኮነ ፡ መዋዕሊሁ ፡
ምእት ፡ ዓመት ፡ ወያራ ፡ ክልኤሆን ፡ አዕይንቲሁ ።
ወነበረ ፡ ዓመተ ፡ ፍጹመ ፡ እንዘ ፡ ኢይሬኢ³ ። ወሶ
በ ፡ ኃጥ (A. fol. 28 a. 2.) አ ፡ ብርሃነ ፡ ለአዕይንቲሁ ፡ ወ
ጠነ ፡ ከመ ፡ ይግበ (B. fol. 55 b. 2.) ር ፡ መሐላ ፡ እንበለ ፡
ያእምሮ ፡ አሐዱ ፡ ሰብእ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክ
ርስቲያን ፡ ሥዕል ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በክልኤ ፡ ማርያም ፡ መንገለ ፡ ምሥራቅ ። ወእ
ምድኅረ ፡ ጸሎተ⁴ ፡ ፍጹሜ ፡ መንፈቀ ፡ ሌሊት ፡ ሶበ ፡
የሐውሩ ፡ መነኮሳት ፡ ውስተ ፡ በዓቶሙ⁵ ፡ የሐውር ፡
ውእቱ ፡ ቀሲስ ፡ ኅበ ፡ ይእቲ ፡ ሥዕል ፡ ወይሰግድ ፡
ብዙኃ ፡ ሰግደታተ⁶ ፡ ወይኤምኃ ፡ በሰላመ ፡ መልአ
ክ ፡ ሠለስተ ፡ ምእተ ፡ ጊዜ ። ወእምዝ⁷ ፡ ይስእላ ፡ ከ

መ ፡ ታብርህ ፡ አዕይንቲሁ ፤ ወነበረ ፡ እንዘ ፡ ይገብር ፡
ከመዝ ፡ ዓመተ⁸ ፡ ፍጹመ ፡ ወበተፍጻሜተ ፡ አሐዱ⁹ ፡
ዓመት ፡ በአሐቲ ፡ ሌሊት¹⁰ ፡ እንዘ ፡ ይዜምር ፡ (A. fol.
28 b. 1.) ሰላመ ፡ መልአክ ፡ በከመ ፡ ልማዱ ፡ ቀዊሞ ፡
ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡
በክልኤ ፡ ማርያም ፡ መጽአ ፡ ድቃ (B. fol. 56 a. 1.) ስ ፡
ወኖመ ፡ ግብተ¹¹ ፡ ወርእየ ፡ በሕልሙ ፡ ከመ ፡ መጽ
አት ፡ እምይእቲ ፡ ሥዕል ፡ ሠናይተ ፡ ላሕይ ፡ ብእሲ
ተ¹² ፡ ዘትበርህ ፡ ምስብሂተ ፡ እምፀሐይ ። ወቀርበት ፡
ኅቤሁ ፡ ወአውፅአት ፡ አጥባቲሃ ፡ እምውሣጤ ፡ ልብ
ሳ ፡ ወሐለበቶን ፡ ዲበ ፡ አዕይንቲሁ ። ወዓተበት¹³ ፡
ላዕሌሁ ፡ በእደዊሃ ፡ ቅዱሳት¹⁴ ፡ ወተሠወረት ፡ ውስ
ተ ፡ ሥዕለ ። ወሶቤሃ ፡ ተከሥታ ፡ አዕይንቲሁ ፡ ወር
እያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ። ወረከበ ፡ ውስ
ተ ፡ አዕይንቲሁ ፡ ሐሊበ ፡ ዘምውዝ ፡ (A. fol. 28 b. 2.) ጼ
ናሁ¹⁵ ። ወከልሐ¹⁶ ፡ እንዘ ፡ ይብል ፡ ሰላም ፡ ለኪ ፡ አ
ምልአተ ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ወሰሚያ
ሙ ፡ መነኮሳት ፡ ክላሐ ፡ በጽሑ ፡ ፍጡነ ፡ ኅቤሁ¹⁷ ፡
ከመ ፡ ያእምሩ ፡ ዘኮነ ። ወነገሮሙ ፡ ውእቱ ፡ ቀሲስ¹⁸ ፡
ኹሎ ፡ ዘርእየ ፡ ወነጸርዎን ፡ ለአዕይንቲሁ ፡ እንዘ ፡ ይ
ሬእያ ፡ ወአስረ ፡ ሐሊብኒ ፡ (B. fol. 56 a. 2.) ውስቴቶ

¹ B. ወሀለወት ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ምስር ፡ በስመ ፡ ሰማዕት ፡ መርቆራዎስ ። ወነበረ ፡ ውስቴ
ታ ፡ ብእሲ ፡ ቀሲስ ፡ ዘስሙ ፡ ዮሐንስ ፡ በከንሲ ፡
² B. ወዝንቱ ፡ ብእሲ ፡ መንኰስ ፡ እምንእሱ ፡ በድንግል
ና ። ወሶበ ፡ ኮነ ፡ መዋዕሊሁ ፡ ፪ ዓመተ ፡ ያሩ ፡ ፪ አዕይንቲሁ ፡
³ B. ፍጹመ ፡ ኢይሬኢ ፡ ግሙራ ። ወሀለወ
ት ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ በስመ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡
ወስቅልት ፡ ውስተ ፡ ሠረቃ ፡ ለቤተ ፡ ክርስቲያን ፡ በገቦ ፡ የማነ ፡ ምሥዋዕ ። ወሶበ ፡ ኃጥአ ፡ ውእቱ ፡ ቀሲስ ፡ ብር
ሃነ ፡ አዕይንቲሁ ፡ ሐለየ ፡ በልቡ ፡ ከመ ፡ ይግበር ፡ ግብረ ፡ እንዘ ፡ ኢየሐምሮ ፡ ፩ ።
⁴ B. ፍጹሜ ፡ ጸሎተ ፡
⁵ B. በዓቶሙ ፡ ይትመየጥ ፡ ውእቱኒ ፡ ኅበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማ
ርያም ፡ ወይሰግድ ፡
⁶ B. omits ሰግደታተ ፡
⁷ B. ወእምድኅረዝ ፡
⁸ B. ወነበረ ፡ ከመዝ ፡
⁹ B. omits አሐዱ ፡
¹⁰ B. በሌሊት ፡
¹¹ B. omits ወኖመ ፡ ግብተ ፡
¹² B. ሥ
ዕል ፡ ብእሲት ፡ ለሕይወት ፡
¹³ B. ወአተበት ፡
¹⁴ B. omits ቅዱሳት ፡ ወተሠወረት ፡ አዕይንቲሁ ፡ ወ
ርእያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ፡
¹⁵ B. ዘምውዝ ፡ ጥቀ ፡ ፪ናሁ ፡
¹⁶ B. ወከልሐ ፡ በጊዜሃ ፡
¹⁷ B. ኅቤሁ ፡ ፍጡነ ፡
¹⁸ B. omits ቀሲስ ፡

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ት፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ (B. fol. 57b. 2.) ማርያም፡ ወላዲቱ፡ አምላክ። ወሰብሕዋ፡ ዓቢየ፡ ስብሐተ፤ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን።

ሕይወተ፡ ሕሙማን፡ ማርያም፡ ዘፈወስኪዮ፡ እምቀስሉ።

ለባዕ (B. fol. 31a. 1.) ል፡ ዕርዓዊ፡ እንተ፡ ተነድፈ፡ አባሉ።

ከመ፡ ተአምረኪ፡ እስብክ፡ ወመንክረኪ፡ ዘይተሉ።

ስሕትኒ፡ ምስለ፡ ትፍሥሕት፡ ወምስለ፡ ጥሒና፡ አሀሉ።

እስከ፡ አመ፡ እብል፡ ድኅረ፡ ተፈጸመ፡ ዙሉ።

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGĀ.

(A. fol. 32a. 1.; B. fol. 33b. 1.) [ክፍል፡] ፲፯። ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲቱ፡ አምላክ። ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን።

ወሀሎ፡ አሐዱ፡ ብእሲ¹፡ በሀገረ፡ ጽዒድ፡ ዘትሰመይ፡ በድርማን፡ ዘስሙ፡ አብርሃም፡ ወስመ፡ ብእሲቱ፡ ጌራ። አንስት። ወብዑላን²፡ ጥቀ፡ በንዋይ፡ ወፍጹማን፡ በነሉ³፡ ምግባረ፡ ሠናይ፤ ወበሙ፡ ከሐቲ፡ ወለት፡ እንተ፡ ስማ፡ ኤልሳቤጥ፡ ወአልቦሙ፡ ካልእ፡ ውሉድ፡ ዘእንበሌሃ⁴። ወይእቲ፡ ወለት፡ ሐሙት፡ ሕማመ⁵፡ በደ (A. fol. 32a. 2.) ዶ፡ ዘውእቱ፡ ፈንፃፃ። ወዶራ፡ ክልኤሆን፡ አዕይንቲሃ፡ ወሶበ፡ ርእዩ፡ አቡሃ፡ ወእማ፡ ዑረተ፡ አዕይንቲሃ፡ ለወለቶሙ፡ ኃዘኑ⁶፡ መሪረ። ወኮኑ፡ የዓውድዋ፡ ኅበ፡ ዙሎ (B. fol. 33b. 2.) ሙ፡ ጠቢባን፡ ወዓቀብተ፡ ሥራይ፡ ወስእኑ⁷፡ ፈውሶታ። ወሶበ፡ በጽሐ፡ ዕለተ፡ በዓለ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ አመ፡ ዕሥራ፡ ወአሚሩ፡ ለጥቅምት⁸። ነሥእ

ዋ፡ አቡሃ፡ ወእማ፡ ለይእቲ፡ ወለት፡ ምስለ፡ ብዙኅ፡ አምታ⁹። ወወሰድዋ፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ ዘእግዝእትነ¹⁰፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ዘሀለወት፡ በሀገር፡ እንተ፡ ትሰመይ¹¹፡ ደል (A. fol. 32b. 1.) ጋ፡ እስመ፡ ሰብአ፡ ውእቱ¹²፡ ብሔር፡ ያብዕሉ፡ በይእቲ፡ ዕለት¹³፡ በዓለ፡ ዓቢየ¹⁴፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወእማሰ¹⁵፡ ነሥእታ፡ ለወለታ፡ አመ፡ ዕሥራሁ¹⁶፡ ለጥቅምት። በአት¹⁷፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ ወዓፀወት፡ ላዕሌሃ፡ አንቀጸ፡ ወቆመት፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወሰፍሐት፡ እደዊሃ፡ በ (B. fol. 34a. 1.) ውዕየተ፡ ልባ፡ ወበብካይ¹⁸፡ መሪር። ወትቤ፡ አእግዝእትየ፡ እመ፡ ምሕረት፡ ወተንባሊተ፡ ሣህል፡ ተማኅፀንኩ፡ ብኪ፡ ከመ፡ ታድኅንያ¹⁹፡ ለወለትየ፡ ወትክሥቲ፡ አዕይንቲሃ። ወሶበ፡ ፈጸመት፡ ጸ (A. fol. 32b. 2.) ልዮ፡ ኖመት፡ ታሕተ፡ ሥዕል፡ ምስለ፡ ወለታ። ወእንዘ፡ ትነውም፡ ይእቲ፡ ወለት²⁰፡ ምስለ፡ እማ፡ ተርእየታ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡

¹ B. ሄብእሲ፡ ² B. ብዑላን፡ ³ B. omits በነሉ፡ ⁴ B. ወዘእንበሌሃ፡ አልቦሙ፡ ውሉድ።
⁵ B. ብሕማመ፡ ⁶ B. ኅዘኑ፡ ⁷ B. ወኢክህሉ፡ ⁸ B. አመ፡ ፳ወ፩፡ ለወርቃ፡ ጥቅምት፡
⁹ B. ምስለ፡ አምታ፡ ብዙኅ። ¹⁰ B. እግዝእትነ፡ ¹¹ B. በሀገር፡ ዘትሰመይ፡
¹² B. ዛቲ፡ ¹³ B. ውእተ፡ ዕለተ፡ ¹⁴ B. omits ዓቢየ፡ ¹⁵ B. እማሰ፡ ¹⁶ B. ለወለታ፡ በምሴተ፡ በዓል፡ አመ፡ ፳ሁ፡
¹⁷ B. ወሶከት፡ ውስተ፡ ¹⁸ B. ወብካይ፡ ¹⁹ B. ታድኅንያ፡
²⁰ B. ብእሲት፡

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ብአ : ይእቲ : ሀገር : ያውስቦን : (A. fol. 35 a. 2.) በእን
ተ : ንዴቶን ። ወእሞን : ተኃዝን : ፈድፋደ : በእን
ተ¹ : ዝንቱ : ነገር ። ወሐረት : ኅበ : ቤተ : ክርስቲያ
ን : ዘእግዝእትነ : ቅድስት : (B. fol. 35 b. 2.) ድንግል :
በክልኤ : ማርያም : ዘሀለውት : በጽንዓ : ወትሰመይ :
ታይዳ ። ወበከየት² : ብከየ : መሪረ : ወቆመት : ቅድ
መ : ሥዕላ : ለእግዝእትነ : ቅድስት : ድንግል : በክ
ልኤ : ማርያም : እንዘ : ትብል : አእግዝእትነ : አነ :
ዓቀብክዎን : ለእማንቱ : አዋልድዮ³ : እስከ : ዮም ።
ወኃጣእኩ : ናሁ : ዘያስተዋስቦን⁴ : በእንተ : ንዴት
የ : ወአልብየ : ክሂል : በምንትኒ ። ወአንቲኒ : እመ :
ደክታም⁵ : አሳስሊ : ኃዘንዩ ። ወበይእቲ : ሌሊት :
አስተርአ (A. fol. 35 b. 1.) ዮታ⁶ : እግዝእትነ : ቅድስት :
ድንግል : በክልኤ : ማርያም : ወትቤላ : ወለትኪሰ :
ዘተዐቤ : በይእቲ : ሌሊት : አነ⁷ : እነሥአ : ኅቤየ :
ከመ : ተሀሉ : ምስሌየ : እስመ : ምዕቅብናየ : ይእ
ቲ ። ወበእንተ : ክልኤ : አዋልድኪ : አነ : እፌንዎ :
ለትዌግ : ፀራቢ : ዘሀገረ⁸ : መቅመስ : ይነሥአን : እ
ምኔኪ : ወያስተዋስቦን : ለውሉዱ ። ወሶበ : ነቅሀት :
እምንዋማ : አምነ (B. fol. 36 a. 1.) ት : ነገረ : እግዝእት
ነ : ቅድስት : ድንግል : በክልኤ : ማርያም : ወእምድ
ኅረ : ሠለስቱ : ዕለት : አዕረፈት : ይእቲ : ወለት : ዘ
ተዓቢ : እንተ : ሰማ : ማርያም ። ወሰሚሶሙ⁹ : ሰብ
እ : ከመ : ሞተት¹⁰ : በ (A. fol. 35 b. 2.) ጽሑ : ለገኒዞ
ታ : ከመ : ይቅብርዋ ። ወለእማሰ¹¹ : ርአይዋ : እንዘ :
ትትፌሣሕ : ወኢትበኪ : ወይቤላ : አሐዱ : እምእ

ለ : መጽኡ : ይናዝዝዋ : ለምንት : ታጸንዲ : ልበኪ :
ወኢትበክዩ : ላዕለ : ወለትኪ ። ወአይድዓቶሙ : ዙ
ሎ : ዘከመ : ትቤላ : እግዝእትነ : ቅድስት : ድንግ
ል : በክልኤ : ማርያም : በራእይ¹² ። ወሰብሐዎ : ለእ
ግዚአብሔር : ስቡሕ : ወልዑል : ወለወላዲቱ : ድን
ግል : ተንባሊተ : ምሕረት : ለውሉድ : ሰብእ ። ወቀ
በርዋ : ለይእቲ : ወለት : በዓቢይ : ክብር¹³ ። ወእም
ድኅረ : ኅዳጥ¹⁴ : መዋዕል : መጽአ : ቲዎግ¹⁵ : ጸራ
ቢ : እምሀገረ : መቅመስ ። ወነሥአ (A. fol. 36 a. 1.) ን :
ለእላንቱ : ክልኤ : አዋልድ : ወአስተዋሰ (B. fol.
36 b. 2.) ቦን : ለውሉዱ : ወውእቱ : ፀራቢ¹⁶ : ዘአንገ
ዶን : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ :
ማርያም¹⁷ : ወለወለዳ : እግዚእነ : ኢየሱስ : ክርስቶ
ስ : ምስለ : ዮሴፍ : ወሰሎሜ : አመ : ነገዱ : ምድ
ረ : ግብጽ ። ወዜናሁ : ጽሑፍ : ውስተ : ድርሳነ : እ
ግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማርያም :
ዘይትነበብ : አመ : ሰዱሱ : ለኅዳር : በበዓለ : ቊስቋ
ም¹⁸ ። ጸሎታ : ወበረከታ : [ወምሕረተ : ፍቁር : ወ
ልዳ]¹⁹ : የሀሉ : ምስለ : ንጉሥነ : ዳዊት : ለዓለመ :
ዓለም : አሜን ።

ማርያም : ንግሥት : ምስለ : ዙ (A. fol. 36 a. 2.) ሎ
ሙ : ደቂቃ ።

ዘትትሜካሕ²⁰ : ብኪ : እመ : እስራኤል : ርብቃ ።
ለዕቤራዊት : አሐቲ : ክበደ : ተፅናስ : እንተ : ዓ
ዕአቃ ።

ከመ : ናዝዝኪያ : ወፈጸምኪ : ጸሕቃ ።

ናዝዝያ²¹ : ጸሎትየ : ኢትግባእ : ዕራቃ ። = ። = ።

¹ B. ተኅዝን : ዐቢየ : ኅዘን : በእንተ : ² B. ወበከየት : ቅድመ : ሥዕላ : እንዘ : ትብል : ³ B. አዋልድ :
⁴ B. ወኃጣእኩ : ዘያወስቦን : ⁵ B. ደክታም : ⁶ B. ተርእየታ : በሐልም :
⁷ B. ይእቲ : ሊተ : ወአነ : እነሥአ : ኅቤየ ። ወበእንተ : ጀሰ : አዋልድኪ : ⁸ B. ዘሀሎ : በሀገረ : ⁹ B. ወሶበ : ሰምዑ :
¹⁰ B. omits ከመ : ሞተት : ¹¹ B. ወእማሰ : ነበረት : በፍሥሐ : ወኢትበኪ :
¹² B. በራእይ : አእኩትዎ : ለእግዚእነ : ኢየሱስ : ክርስቶስ : ወለወላዲቱ : ድንግል : ተንባሊተ : ምሕረት : ለ
ውሉድ : ሰብእ ። ወቀበርዋ : ¹³ B. omits በዓቢይ : ክብር : ¹⁴ B. ንስቲት : ¹⁵ B. ትዌግ : ፀ
ራቢ : ወነሥአን : ¹⁶ B. ወዝንቱ : ፀራቢ : አንገዶሙ : ¹⁷ B. ማርያም : ወላዲተ : አምላክ : ምስለ :
ወልዳ : ወለዮሴፍ : ወለሰሎሜ : አመ : ቦኡ : ¹⁸ B. ዘይትነበብ : በበዓለ : ቊስቋም ። ¹⁹ B. omits
the words in brackets. ²⁰ B. ዘትትሜካህ : ²¹ B. ናዝዝ :

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CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

(A. fol. 38 b. 1.; B. fol. 38 b. 1.) [ክፍል :] ፲፱ ። ተአም

ሪሃ : ለእግዝእትን : ቅድስት : ድንግል : በክልኤ : ማ
ርያም : ወላዲተ : አምላክ ። በረከተ : ጸሎታ : ወም
ሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥን : ዳ
ዊት : ለዓለመ : ዓለም : አሜን ።

ወሀሎ : አሐዱ : ብእሲ¹ : መስተጋድል : ፈድፋ
ደ : በከዊን : ስምዕ : በእንተ : ክርስቶስ : ዘስሙ : ጊ
ዮርጊስ : ሐዲስ : ወአሐተ : ዕለተ : እንዘ : ሀሎ : ተ
ፅዒኖ² : እምብዝኃ : ነኑኔ : ግብተ : ኖመ ። ወበዓሠ
ርቱ : ወአሐዱ : ሰዓተ³ : ሌሊት : አመ : ዕሥራ : ወ
ሐሙሱ : ለግንቦት : መጽአት : እግዝእትን : ቅድስ
ት : ድንግል : በክልኤ : ማርያም : በርእየተ : ርግብ⁴ :
ፀዓዳ : ውስተ⁵ : ቤተ : ሞቅ (A. fol. 38 b. 2.) ሕ ። ወሰ
ፍሐት : ክነፊሃ : ብርሀተ : ላዕለ : መካነ : ሕማም : ዘ
ሀሎ : በርእሱ⁶ ። ወሶቤሃ : (B. fol. 38 b. 2.) ነቅህ : ወአ
ንሥአ : እዴሁ : ኅበ⁷ : መልዕልት : ወአኃዘ : ክነፊ
ሃ : ወሠረረት : ወወፅአት : እምቤተ : ሞቅሕ ። ወብ

ርሀት : ይእቲ⁸ : ከመ : ፀሐይ : ወሶበ⁹ : አንበረ : እ
ዴሁ : ላዕለ : ርእሱ : አእመረ : በዘሐይወ ። ወኮነ :
ውስተ : ሥጋሁ : ዓቢይ : ኃይል¹⁰ : ወተፈሥሐ : ጥ
ቀ : [ወተኃሥዩ : ፈድፋደ : በእንተ : ዘጸገወቶ : ጥዲ
ና : ወፈውሰ] ¹¹ ። ወእምዝ¹² : ነበረ : አርባዕተ : መዋ
ዕለ : እንዘ : ኢይበልዕ : ወኢይሰቲ : እምብዝኃ : ፍ
ሥሐ : ዘመልአ : ውስተ : ልቡ : እምጣዕመ : መዓዛ
ሃ : ለእግዚእትን : ቅድስት : ድንግል : (A. fol. 39 a. 1.)
ማርያም : ወላዳተ : አምላክ ። ጸሎታ : ወበረከታ : የሀ
ሉ : ምስለ : ንጉሥን : ዳዊት : ለዓለመ : ዓለም : አሜን ።

ሶበ : ጊዮርጊስ¹³ : እምጽንዓ : ነኑኔ : ዕፁብ ።

ከመ¹⁴ : አስተርአይኪዮ : ቅድመ : በአርከያ : ጽ
ዕዱት : ርግብ ።

ወለተ : ንጉሥ : መክብብ : ማርያም : ጠባብ ።

መል (B. fol. 39 a. 1) ዕልተ : ምስሐል : ከመ : ይጼ

ልል¹⁵ : ኪሩብ ።

ጸልልኒ : እግዝእትየ : ክንፈኪ : ዘላህብ ።

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KATÎR.

(A. fol. 40 a. 1.; B. fol. 39 b. 1.) [ክፍል :] ፳ ። ተአ

ምሪሃ : ለእግዝእትን : ቅድስት : ድንግል : በክል
ኤ : ማርያም : ወላዲተ : አምላክ ። ጸሎታ : ወበረከ

ታ : ወምሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ን
ጉሥን : ዳዊት : ለዓለመ : ዓለም : አሜን ።

ወሀሎ : በአሐቲ : ሀገር : ዘትሰመይ : አልክሱስ :

¹ B. ዘስሙ : ጊዮርጊስ : ሐዲስ : መስተጋድል : ፈድፋደ : ለከዊን : ስምዕ : በእንተ : ስመ : እግዚእትን :
ኢየሱስ : ክርስቶስ ። ወዘንቱ : ጸድቅ : ኮነ : ማኅበረ : ምክኖን : ወተኩነን : ብዙኃ : መዋዕለ : ጽኑዓ : ነኑኔ : ወ
አሐተ : ² B. ሀሎ : ዕዕረ : ³ B. ኖመ : ሕቀ : በ፲ወ፩ሰዓተ : ሌሊት : ⁴ B. ኮነት : ከመ :

ርግብ : ⁵ B. ወቦአት : ኅቤሁ : ውስተ : ⁶ B. ዘሀለወት : ውስተ : ርእሱ : ⁷ B. ውስ

ተ : ⁸ B. ወይእቲ : ብርሀት : ⁹ B. ወሶበ : አንበረ : እዴሁ : ውስተ : መካነ : ደዌ : ዘሀለወ :

ውስተ : ርእሱ : ረከበ : በዘሐይወ : ¹⁰ B. ወኃይል : ዓቢይ : ወተፍሥሕት : ¹¹ B. omits

the words in brackets. ¹² B. ወነበረ : ¹³ B. ጊዮርጊስ : ኖመ : ¹⁴ B. ዘአስተርአይኪዮ :

¹⁵ B. ይጸልል :

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CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

(A. fol. 42a. 1.; B. fol. 41a. 1.) [ክፍል:] ፳፩ :: ተአ
ምሪሃ : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ :
ማርያም : ወላዲተ : አምላክ :: ጸሎታ : ወበረከታ :
ወምሕረተ : ፍቁር : ወልደ : የሀሉ : ምስለ : ንጉሥ
ነ : ዳዊት : ለዓለመ : ዓለመ : አሜን ::

ወሀለዉ : ክልኤቱ : አኃው : በአሐቲ¹ : ሀገር : ዘ
ትሰመይ : ደልጋ² :: አሐዱ : ቀሲስ : ዘስሙ³ : ታግ :
ወካልኡ⁴ : ዲያቆን : ወስሙ : ነዚብ :: ወየአልሉ : አ
ልባሰ : በቀለመ : ኒል : ወኔራን : አሙንቱ : ወበሙ :
ምሕረት :: ወኸሉ : ዘበጽሐ : ኅብ : ቤተ : ክርስቲያ
ና : ለእግዝእትነ⁵ : ቅድስት : ድንግል : በክልኤ : ማ
ርያም : ወላዲተ : አምላክ :: ዘሀለወት : በይ (A. fol.
42a. 2.) እቲ⁶ : ሀገር : ያበይትዎ : ኅቤሆሙ : ወይሁ
ብዎ : ድራረ :: ወአሐተ : ዕለተ : መጽአ : ኅቤሆሙ :
ብእሲ : እኩይ : ተንባላታዊ : ዘስሙ : አክያታር ::
ወይቤሎሙ : አልሉ : (B. fol. 41a. 2.) ሊተ : ልብሰ :
[ወእሁበክሙ : ዓስበክሙ]⁷ : ወነሥአ : ነዚብ : ልብ
ሰ : ውእቱ : ተንባላታዊ : ወአለለ : ሎቱ⁸ :: ወኢነ
ሥአ : ዓስበ : እምኔሁ⁹ :: ወእምዝ¹⁰ : ይቤሎ : ውእ
ቱ¹¹ : መስልም : አንትሙ : ክርስቲያን : ሠናያን : ኢ
ትሰምዕዎ¹² : ለነቢይነ : ወአውሥአ : ነዚብ : ወይቤ
ሎ : ነቢይክሙ : ኢመጽአ : ኅቤነ : ከመ : ንሰምዖ :
ነቢይነሰ : መጽአ¹³ : ለዓረብ :: ውእተ : ጊዜ¹⁴ : ተን
ሥአ : ውእቱ : መስልም : ወሰዓመ : ርእ (A. fol. 42b. 1.)
ሶ : ለነዚብ : ወይቤሎ : ጽድቅ : ውእቱ : ስምዕከ¹⁵ :

ነቢይነ : ኢመጽአ : ዘእንበለ : ለዓረብ :: ወሐረ : ወ
አስተዋደዮ : ኅብ : ቃዲ : ወይቤሎ : ንስራኒ : ስም
ዓ : ኮነ¹⁶ : ከመ : መጽአ : ለዓረብ : ነቢይነ¹⁷ :: ዘን
ተ¹⁸ : ዘይቤ : ከመ : ይኩን : መስልመ :: ወሶቤሃ¹⁹ :
ፈነወ : ቃዲ : ላእካነ : ወአብጽ (B. fol. 41b. 1.) ሐ : ኅ
ቤሁ : ወዘበጦ : ብዙኃ : ዝብጠተ²⁰ : ወምቅሐ : ው
ስተ : ቤተ²¹ : ሐብስ :: ወእኩሁሰ : ቀሲስ : ታግ : ቦ
አ : ውስተ²² : ቤተ : ክርስቲያን : ወቆመ : ቅድመ :
ሥዕላ : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማ
ርያም : ወበከየ : ቅድሜሃ :: ወይቤ : ኦእግዝእት
የ : ናሁ : ከነ : እምጉንዳይ : ዘመ (A. fol. 42b. 2.) ን :
ሀሎኩ : እትለአከኪ : ወለእመ : ኢያድኃንኪ : እኩ
የ : ንሥኢ : ነፍስየ : በሞት : ከመ : ኢይኩን : ሥላ
ቀ : ለሰብእ :: ወኖመ : ይእተ : ሌሊተ : ታሕተ : ሥዕ
ለ : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማ
ርያም : ወላዲተ : አምላክ :: ወአስተርአየቶ : እግዝ
እትነ : ቅድስት : ወትቤሎ : ኢትፍራህ : ወኢትኅዝ
ን²³ : እኩከሰ : ጌሠመ : ይመጽአ : ኅቤከ : በክርስት
ናሁ :: ወአነ : አዕቀብክዎ : ለማር : ጊዮርጊስ : ዘል
ዳ :: ወበይእቲ : ሌሊት : ተርእዮ : (B. fol. 41b. 2.) ማ
ር : ጊዮርጊስ : ለቃዲ : እንዘ : ውስተ : እዴሁ : ሰይ
ፍ : ስሐል : ወይቤሎ : ለእመ : ኢፈነወኩ : ዮም :
ለክርስቲያናዊ : ኅብ : እኩሁ²⁴ : (A. fol. 43a. 1.) እመ
ትር : ርእሰከ :: ወሶቤሃ : ነቅሀ : ቃዲ : እምንዋሙ :
በፍርሃት²⁵ : ወበድንጋዒ :: ወአውፅአ²⁶ : ለነዚብ : እ

¹ B. ውስተ : አሐቲ :² B. ደልጋ : ወየአልሉ : አልባሰ : በቀለመ : ኒል :³ B. ወስሙ :⁴ B. ወካልኡኒ :⁵ B. ለእግዝእትነ :⁶ B. ውስተ : ይእቲ :⁷ B. omits the words in

brackets.

⁸ B. ሎሙ :⁹ B. እምኔሁ : ዓስበ ::¹⁰ B. ወእምድኅረዝ :¹¹ B. omits

ውእቱ :

¹² B. ወባሕቱ : ኢተሰምዕዎ :¹³ B. ከመ : ንሰምዖ : ነቢይክሙሰ :¹⁴ B. ወበጊዜ

ሃ : ተንሥአ :

¹⁵ B. ስምዕከ : ጽድቅ : ነቢይነሰ :¹⁶ B. ንስራኒ : ኮነ :¹⁷ B. ነቢይነ : ለዓረ

ብ ::

¹⁸ B. ወዘንተ :¹⁹ B. ወበጊዜሃ :²⁰ B. omits ዝብጠተ :²¹ B. omits ቤተ :²² B. ኅብ :²³ B. omits ወኢትኅዝን :²⁴ B. omits እኩሁ :²⁵ B. በረዓድ :²⁶ B.

ወእምጽአ :

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መ፡አዘዞሙ¹፡ ወሶበ፡ ወፅኡ፡ ሕዝብ፡ በበአሐዱ፡
ተርፈ፡ ውእቱ፡ ብእሲ፡ ዘዕብን፡ እግሩ፡ ወሰገደ፡
ቅድመ²፡ ሥዕላ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡
በክልኤ፡ ማርያም፡ ወነዝታ፡ አንብዖ፡ ወበከየ፡ ብካ
የ³፡ መሪረ፡ ወበጊዜሃ፡ ተበትከ፡ እግሩ፡ ዘዕብን፡
ወኮነ፡ ሕያወ፡ ከመ፡ ሰብእ፡ ወሶበ፡ ርእ (B. fol. 43b. 1.)
ዩ፡ ሕዝብ፡ ደንገ፡ ወተደሙ፡ ወቀፀበ፡ ሊቀ፡ ጳጳ
ሳት፡ ለውእቱ፡ ብእሲ፡ ወይቤሎ፡ እምአይ፡ መዋ
ዕል፡ ዘኮንከ፡ ከመዝ፡ ወይቤሎ፡ ውእቱ⁴፡ እምአ
መ፡ ወዓእኩ፡ እምከርሠ፡ እምየ፡ ውእቱ⁵፡ እግርየ፡
ወእስድን፡ በልብስ፡ ከመ፡ ኢያእ (A. fol. 45a. 2.) ም
ረኒ፡ ሰብእ፡ ወእበኪ⁶፡ መዓልተ፡ ወሌሊተ፡ ነሎ፡
ጊዜ፡ እንዘ፡ እስክል፡ ኅበ፡ እግዝእትን፡ ቅድስት፡
ድንግል፡ በክልኤ፡ ማርያም፡ ወሶበ፡ በእኩ፡ ዮም፡
ኅበ፡ ቤተ፡ ክርስቲያን፡ ተምዓዕከ፡ ላዕለ፡ ነሎ፡ በ
እንተ፡ ኃጢአትየ፡ ወትቤሎሙ፡ ግብኡ፡ በበአሐ
ዱ፡ ወገብኡ፡ ወወፅኦ፡ ዕዓ፡ ኅቤየ፡ ወተረፍኩ፡ በ

ሕቲትየ፡ ወሶቤሃ፡ ሰገድኩ፡ ቅድመ፡ ሥዕለ፡ ለእ
ግዝእትየ፡ ወበከይኩ⁷፡ ጥቀ፡ ውእተ፡ ጊዜ፡ ተበት
ከ፡ እግርየ፡ (B. fol. 43b. 2.) ዘዕብን፡ ወሰሚዖ፡ ሊቀ፡
ጳጳሳት፡ አስተዓፀበ፡ ወሐረ፡ ምስለ፡ ነሎ፡ ሕዝብ፡
ወሰገደ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትን፡ ቅድስት፡
ድንግል፡ ማርያም፡ ወላዲ (A. fol. 45b. 1.) ተ፡ አምላ
ክ፡ ሰብሐ⁸፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑል⁹፡
ወአእኩትዋ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ [እስመ፡ ነሎ፡ ይትከ
ሀላ፡ ወአልበ፡ ዘይሰአና¹⁰፡] ገባሪተ፡ ተአምራት፡ ወ
መንክራት፡ ይእቲ፡ ኃይለ፡ ረድኤታ፡ የሀሎ፡ ምስ
ለ¹¹፡ ንጉሥን፡ ዳዊት፡

ለአፍርንጋዊ፡ ብእሲ፡ ሶበ፡ ኅቤኪ፡ ተማኅፀነ፡
ዘአሕየውኪ፡ እግር፡ እንተ፡ ኮነ፡ ዕብነ፡
ማርያም፡ ለኪ፡ ጊዜ፡ አዓርግ፡ ቀርባነ፡
ውስተ፡ ትፍሥሕትየ፡ ኢትቶስሒ፡ ኃዘን¹²፡
ከመ፡ ይቶስሒ፡ ምስለ፡ ማይ፡ ወይነ፡ =፡ =፡ =፡

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

(A. fol. 46b. 1.; B. fol. 44b. 1.) [ክፍል፡] ፳፫፡ ተአ
ምሪሃ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡
ወላዲተ፡ አምላክ፡ በረከተ፡ ጸሎታ፡ ወምሕረተ፡
ፍቁር፡ ወልዳ፡ የሀሎ፡ ምስለ፡ ንጉሥን፡ ዳዊት፡
ለዓለመ፡ ዓለም፡ አሜን፡

ወሀሎ፡ አሐዱ፡ ኤጲስቆጶስ፡ ዘስሙ፡ መርቆሬዎ
ስ፡ ዘኮነ፡ ነሎ፡ ሥጋሁ፡ ለምጸ፡ ወአሐተ፡ ዕለተ፡
ሐረ፡ ኅበ፡ ሊቀ፡ ጳጳሳት፡ ዘከርያስ፡ ወሶበ፡ ርእዮ፡
ሊቀ፡ ጳጳሳት፡ ገሠጸ፡ ወይቤሎ፡ በትሕትና፡ ወበየ
ውሃት፡ ኦአኑየ፡ ኢይደልወከ፡ ክህነት፡ እንዘ፡ ሀ

ሎ፡ ላዕሌከ፡ ዝንቱ፡ ደዌ፡ ዘእንበለ፡ ያእትቶ፡ እግ
ዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እምኔ (A. fol. 46b. 2.) ከ፡
እስመ፡ መጽሐፍ፡ ሰመዮ፡ ርኩሰ፡ ወሰሚዖ፡ ኤጲ
ስ፡ ቆጶስ፡ መርቆሬዎስ¹³፡ በከየ፡ ጥቀ¹⁴፡ ወይቤሎ፡
ኦአቡየ፡ በጸሎትከ፡ ርድኦኒ¹⁵፡ ወወፅኦ፡ እምኔሁ፡
ወሐረ፡ ወቦኦ፡ ውስ (B. fol. 44b. 2.) ተ፡ ቤተ፡ ክርስ
ቲያን፡ ዘሢመቱ፡ ወቆመ፡ ቅድመ፡ ሥዕላ፡ ለእግ
ዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲተ፡ አ
ምላክ፡ እንዘ፡ ይበኪ፡ ወይስክል፡ ከመ፡ ታንጽሐ፡
እምለምጹ፡ ወነበረ፡ እንዘ፡ ይገብር፡ ከመዝ፡ እም

¹ B. ይቤሎሙ፡² B. ኅበ፡³ B. ወበከየ፡ ቅድሚሃ፡ ወነዝታ፡ አንብዖ፡ ወሶቤሃ፡⁴ B. omits ውእቱ፡⁵ B. ከመ፡ ውእቱ፡⁶ B. ወአንሰ፡ እበኪ፡⁷ B. ወበከይኩ፡ ወበ

ጊዜሃ፡

⁸ B. ወሰብሐ፡⁹ B. omits ስቡሕ፡ ወልዑል፡¹⁰ B. omits the words in

brackets.

¹¹ B. ጸሎታ፡ ወበረከታ፡ የሀሎ፡ ምስለ፡ etc.¹² B. ኅዘን፡¹³ B. መርቆሬዎ

ስ፡ ኤጲስ፡ ቆጶስ፡

¹⁴ B. omits ጥቀ፡¹⁵ B. ርድኦኒ፡ በጸሎትከ፡

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ኢ :: ወሶቤሃ : ተንሥአት : ወቆመት : በእገሪሃ : ርቱ
ዓ¹ : ወሐይወት :: ወበጊዜ² : መንፈቀ : ሌሊት : አር
ኃወ : ዓቃቤ : ቤተ : ክርስቲያን : አንቀጸ : ወዐአ :
ውስቴታ ፤ ወረከባ : ለይእቲ : ብእሲት : እንዘ : ትቀ
ውም : ወይቤላ : ምንተ : ኮንኪ : ወመኑ : አሕዩወ
ኪ :: ወትቤሎ : መጽአት : እግዝእትነ : ቅድስት : ድ
ንግል : በክልኤ : ማር (A. fol. 48 b. 2.) ያም : እንዘ : ይ
በርሀ : ገጸ : እምፀሐይ : ወዪና : ምዑዝ : ዕጣን³ : ይ
ዪኑ : አልባሲሃ :: ወቀጸበተኒ : በእገሪሃ : ወትቤለኒ :
ተንሥኢ ፤ ወሶቤሃ : ተንሣእኩ : ወቆምኩ⁴ : በእገር
የ :: ወኩሎሙ : እለ : ርእይዋ : ለይእቲ : ብእሲት :
ዘሐይወት : እምደዌሃ :: (B. fol. 46 b. 2.) አእኩትዎ : ለ

እግዚአብሔር : እኩት : ወስቡሕ⁵ : ወወደስዋ : ለእ
ግዝእትነ : ቅድስት : ድንግል : ማርያም : ወላዳተ :
አምላክ : [ገባሪተ : ተአምራት : ወመንክራት : እስ
መ : ኩሉ : ይትከሀላ : ወአልቦ : ዘይሰአና⁶] :: ጸሎ
ታ : ወበረከታ : የሀሉ : ምስለ : ንጉሥነ : ዳዊት : ለ
ዓለመ : ዓለም : አሜን ::

(A. fol. 49 a. 1.) ለብእሲት : ስብርት : ዘአሕዩውኪያ :
እምፃማ ::

ሶበ : ሰአለተኪ : አስተሐሚማ ::

ንጉሠ : እስራኤል : አቡኪ : ለእለ⁷ : ውስተ : ጌ
ት : ወኖባማ ::

ከመ : ወሀበ : አስትዓ : በጊዜ : ነሥአ : ሰቂማ ::
ጸጋ : መንፈስ : ቅዱስ : ሀብኒ⁸ : ማርያም : ራማ ፤

CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

(A. fol. 50 a. 1.; B. fol. 47 b. 1.) [ክፍል:] ፳፭ :: ተአምሪ
ሃ : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማርያ
ም : ወላዳተ : አምላክ :: ጸሎታ : ወበረከታ : ወም
ሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ :
ዳዊት : ለዓለመ : ዓለም : አሜን ::

ወሀለወት : አሐቲ : እመ : ምኒት : በደብረ : ቀር
ሜሎስ : ዘስማ : ሶፍያ⁹ : ፈራሂተ : እግዚአብሔር :
ወሠናይ : ግዕዛ :: ወታፈቅራ : ለእግዝእትነ : ቅድስ
ት : ድንግል : በክልኤ : ማርያም : በኩሉ : ልባ :: ወ
ሀለዋ : ውስተ : ውእቱ : ደብር : ብዙኃት : ደናግል :
ወመነከሳይያት : ወትሜሀሮን : ይእቲ : እመ : ምኒ
ት : ሥርዓተ : ቀኖና : ዘመነከ (A. fol. 50 a. 2.) ሳት : ወ

ትኤዝዘን : ወትረ : ኢይትናገራ¹⁰ : ነገረ : ከንቱ : ኢ
ይትሀከያ¹¹ : ለጊዜ¹² : ጸሎት :: ወበእንተዝ : ኮና :
ይጸልአሃ : ወይ (B. fol. 47 b. 2.) ጸንሐ : ዕቅፍተ : ጊዜ
ሃ¹³ : ከመ : ያእትትዋ : እምሢመታ :: ወሀሎ : ውስ
ቲ : ውእቱ : ደብር : አሐዱ : ወሬዛ : ዘይትለአኮን¹⁴ :
በእንተ : ሲሳዩን : ወዓራዘን : ለደናግል¹⁵ : ወቀንዓ :
ላዕሌሃ¹⁶ : ሰይጣን : ለእመ : ምኒት : ወደየ¹⁷ : ውስ
ተ : ልባ : ፍትወተ : ሥጋ . ወዘመወት : ምስለ : ው
እቱ : ላእክ : ወፀንሰት : እምኔሁ :: ወተከሥተ : ዝን
ቱ : ነገር : በኅብ : መነከሳይያት : ወአእመራሃ¹⁸ : ከ
መ : ፀንሰት :: ወእምዝ : ሐራ : ከመ¹⁹ : ይስክያሃ :
ኅብ : ኤጲስ : ቆጶስ : ዘስመ²⁰ : አባ : ሳዊ (A. fol. 50 b. 1.)

¹ B. omits ርቱዓ :

² B. ወሶበ : ኮነ : ጊዜ :

³ B. ዕጣን : ምዑዝ : ይወፅእ : እምአልባ

ሲሃ :

⁴ B. omits ወቆምኩ :

⁵ B. omits እኩት : ወስቡሕ :

⁶ B. omits the words in

brackets.

⁷ B. እለ :

⁸ B. ሀብኒ :

⁹ B. ሶፍያ : ወሠናይ : ግዕዛ : ወትፈርሆ : ለእግዚአ

¹¹ B. ወከመ : ኢይትሀከያ :

¹² B. ለጊዜ :

¹³ B. ዚአሃ :

¹⁰ B. ኢትትናገራ :

¹⁵ B. omits this word in this place.

¹⁶ B.

¹⁴ B. ዘይትለኮን :

¹⁵ B. ለደናግል :

¹⁸ B. ወአእመራ :

¹⁹ B. omits ከመ :

²⁰ B.

omits ዘስመ :

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ት፡ ነሱ፡ አበሳሃ፡ ወተክመነት፡ ዘገብረት፡ [በኅ
ቡእ፡ ከሡተ፡]፡² ወዓዲ፡ ነገረት፡ ዘከመ፡ አስተርአ
የታ፡ (B. fol. 25a. 1.) እግዝእትነ፡ ቅድስት፡ ድንግል፡
በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወዘከመ፡
ነሥኡ፡ መላእክት፡ ሕፃነ፡ እምወስተ፡ ክርሣ፡³ ወ
ዘከመ፡ ወሀብዎ፡ ለብእሲ፡ ዘየሐፅኖ፡ ወሶበ፡ ሰም
ዓ፡ ኤጲስ፡ ቆጶስ፡ እምነ፡ እመ፡ ምኔት፡⁴ አንከረ፡
ፈድፋዶ፡ ወፈነወ፡⁵ መልእክተ፡ ኅበ፡ ብእሲ፡ ዘስ
መ፡⁶ ፊልንከስ፡ ዘምስለ፡ ትእምርት፡ ከመ፡ ይም
ጸእ፡ ወያምጽኦ፡ ለሕፃን፡ ምስሌሁ፡ ወመጽ፡ (A. fol.
52a. 1.) አ፡ ፊልንከስ፡ ወለሕፃንኒ፡ አምጽኦ፡ ምስሌ
ሁ፡⁷ ወሶበ፡ በጽሐ፡ ሐተቶ፡ ኤጲስ፡ ቆጶስ፡ በእን
ተ፡ ውእቱ፡ ሕፃን፡ ወይቤሎ፡ ፊልንከስ፡ ክልኤ
ቱ፡ ወራዙት፡ ዘሠናይ፡ ራእዮሙ፡ መጽኡ፡ ኅቤየ፡
ወይቤሎኒ፡ ትቤለከ፡ እግዝእትነ፡ ማርያም፡ ንሥኦ፡
ለዝንቱ፡ ሕፃን፡ ወአንብሮ፡ ኅቤከ፡ ወሐፅኖ፡ ወሀቡ
ኒ፡⁸ ኪያሁ፡ ወተሰ (B. fol. 25a. 2.) ወሩ፡ እምኔየ፡ ወ
ናሁ፡ ዝንቱ፡ ሕፃን፡ ወሶበ፡ ሰምዓ፡⁹ ኤጲስ፡ ቆጶ
ስ፡ አንከረ፡ ጥቀ፡¹⁰ ወተመጠዎ፡ ለሕፃን፡¹¹ ወአን

በሮ፡ ውስተ፡ ቤቱ፡ ወሠርዓ፡ ሎቱ፡ ነሱ፡ ዘይት
ፈቀድ፡¹² ለሕፃኖቱ፡ ወሶበ፡ ልህቀ፡ ውእቱ፡ ሕፃ
ን፡ መሀርዎ፡ መዝሙሪ፡ (A. fol. 52a. 2.) ዳዊት፡ ወአ
ንብቦ፡ መጻሕፍት፡ ቅዱሳን፡ ወመልአ፡¹³ መንፈስ፡
ቅድስ፡ ላዕሌሁ፡ ወፍቅረ፡ እግዝእትነ፡¹⁴ ቅድስት፡
ድንግል፡ ማርያም፡ ፈድፋዶ፡ ወእምዝ፡ አዕረፈ፡¹⁵
አባ፡ ሳዊሮስ፡ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ ወሄምዎ፡
ሀየንቲሁ፡ ለውእቱ፡ ወልድ፡ ወአንበርዎ፡¹⁶ ዲባ፡
መንበር፡¹⁷ ወኮነ፡ ጌረ፡ ኖላዌ፡ በነሱ፡ መዋዕለ፡
ሕይወቱ፡ እስከ፡¹⁸ አዕረፈ፡ በሰላም፡ ጸሎታ፡ ወበረ
ከታ፡ [ወምሕረተ፡ ፍቁር፡ ወልዳ፡]² የሀሉ፡ ምስለ፡
ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

(B. fol. 25b. 1.) መቅደስ፡ አሪት፡ ማርያም፡ ወወን

ጌላዊት፡ ሕንፃ፡

ጸራቅሊጦስ፡ (A. fol. 52b. 1.) እንተ፡ ይሔውጸ፡

እምከርሠ፡ ሶፍያ፡ ፍጡነ፡ ዘሠዓርኪ፡ (B. fol. 25b. 2.)

ዕንሰ፡ ዓመፃ፡

ይሠዓር፡ ኃጢአትየ፡ በስእለትኪ፡¹⁹ በድምፃ፡

ከመ፡ ምክረ፡ ባሕር፡ ተሥዕረ፡ በጥፃ፡

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

(A. fol. 53b. 1.; B. fol. 26b. 1.) [ክፍል፡] ፳፮፡ ተአም
ሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ በረከተ፡ ጸሎታ፡ ወም
ሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡
ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ወሀሎ፡ አሐዱ፡ ብእሲ፡ በሀገረ፡ ፍንቄ፡²⁰ ዘስ
ሙ፡ ባሮክ፡²¹ ጠዋይ፡ ዘአልቦቱ፡ ምግባር፡ ሠናይ፡
ወነሱ፡ ሰብእ፡ ይጸልእዎ፡ ወባሕቱ፡ ያፈቅራ፡²² ለ
እግዚእትነ፡ ቅድስተ፡ ድንግል፡ ማርያም፡ በጥቡዕ፡
ልብ፡ ወበርትዕት፡ ሕሊና፡ ወይጸውም፡ ጸመ፡ ነሐ

¹ B. ነሱ፡ ዘገብረት፡ ወተክመነት፡ አበሳሃ፡

እምከርሣ፡

⁴ B. ዘንተ፡ ነገረ፡ እምነ፡ ይእቲ፡ እመ፡ ምኔት፡

omits ዘስሙ፡ ፊልከስ፡

⁷ B. ወአምጽኦ፡ ለሕፃንኒ፡

የ፡

¹⁰ B. ፈድፋዶ፡

¹¹ B. ለዝንቱ፡ ሕፃን፡

ዕሌሁ፡

¹⁴ B. ወአፍቀራ፡ ለእግዝእትነ፡

ዊሮስ፡ ሄምዎ፡

¹⁶ B. ወነበረ፡

ለስእለትኪ፡

²⁰ B. ፍንቄስ፡

²¹ B. በሮክ፡

² B. omits the words in brackets.

³ B. adds መጽሐፈ፡

⁸ B. ወወሀቡኒ፡

¹² B. ዘይፈቅድ፡

⁹ B. ወሰሜ

¹³ B. ወመልአ፡ ላ

¹⁵ B. ወሶበ፡ አዕረፈ፡ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ አባ፡ ሳ

¹⁸ B. ወእምዝ፡

¹⁹ B.

²² B. ወኮነ፡ ያፈቅራ፡

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መ : ትኩንኒ : ዓራቂተ : ማእከሌየ : ወማእከለ : ወል
 ድኪ :: ወከመዝ : ኮነ : ይጼሊ : ውስተ : ቤተ : ክር
 ስቲያና : ኅበ : ሀሎ : ምሥዋዕ : ሰማያዊ : ወፎ : ትፍ
 ሥሕታት : ዘእግዝእትነ : ማርያም : ወእምድኅረ : ሀ
 ቀ : ሐመ : [ውእቱ : ዲያቆን : ወአልጸቀ : ለመዊ
 ት :]' ወአባሕረረ : ነፍሶ : መል (A. fol. 56b. 1.) አከ :
 ሞት :: ወአስተርአዩቶ : ማርያም : (B. fol. 27b. 2.) ከግ
 ዝእትነ : [መዝገበ : ምሕረት : ድንግል : ብፅዕት : ፍ
 ሥሐሆመ : ለሕዝበ : ክርስቲያን : ሞገሶመ : ለነገ
 ሥት : መጋቢቶመ : ለመላእክት : አክሊሎመ : ለ
 ሰማዕት ::]' ወትቤሎ² : ለዲያቆን : ለምንት : ሀሎከ :
 ትፈርህ : ዘከመዝ : ዐቢየ : ፍርሃተ : ወድንጋፄ : እስ
 መ : ነበርከ : በሕይወትከ : ትዜንወኑ : ፍሥሐ : ለለ
 ነሉ : ዕለት : ወይእዜኒ : ኢትፍራህ : ፍቁርየ : ወኢ
 ትደንግፅከ : ልብከ : ወኢይቀርቦ : ለሥጋከ : እኩይ :
 ወኢትደንግፅ : እመልአከ : ሞት :: እስመ : ነበርከ :
 ኢታጸርዕ : እምአፉከ : ወትዜንወኒ : ፍሥሐ :: ወከ
 ማ (A. fol. 56b. 2.) ሀ : ትረክብ : ፍሥሐ : ወተሀሉ :
 ምስሌየ : ውስተ : ገነት : ዘለዓለም³ :: ወሶበ : ሰምዓ :
 ዲያቆን : ዘንተ : ነገረ : ረከበ : ናህየ : ወመሰሎ : ዘ

ሐይወ : እምሕማመ :: ወነቅሀ⁴ : እምንቀመ : ወረ
 ረባ : ለነፍሱ : በዐቢይ : ፍሥሐ : ወኃሄት :: ወነቂ
 ሆ : ሶቤሃ : ወድአ : ሞተ : ወወፅከት : መንፈሱ : እ
 ምሥጋሁ : ወቱመጠወት : ነፍሶ : በእደዊሃ : እግዝ
 እትነ : ንጽሕት : ማርያም : ወቦአት : ምስሌሃ : ይእ
 ቲ : ነፍሱ : ውስተ : ገነተ : ትፍሥሕት : ኅበ : መከ
 ነ : ፍግዓ : ወተድላ : ኅበ : ዘኢይኃልቅ : ወኢየኃል
 ፍ : ለዝሉፉ :: ስእለታ : ለእግዝእትነ : ማርያም : ት
 ርድአ : ወታቅንቶ : ኃይለ :: ወት (A. fol. 57a. 1.) ሠው
 ሮ : እምተቃውሞተ : ዓላዊያን : ወእምጸብአ : ጸላ
 ኢ :: እምቀሠት : ቅፋር : ወእምኩናት : ስሐል ::
 ተማኅፀኒ : ነፍሶ : አመዝገበ : ምሕረት : በጸሎትኪ :
 ለፍቁርኪ : ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አ
 ሜን ::

ታቦተ : አምላክ : ማርያም : ዘትትከደኒ : ውቱረ ::

ወርቀ : ቅድስና : ጽሩየ : ወአከ : ብሩረ ::

አንስጣስዮስ : ገብርኪ : አመ : በደዌሁ : ተፅ
 ዕረ ::

ከመ : አብሰርኪዮ : ዘያስተፌሥሕ : ነገረ ::

ብስራተ : ሰላም : አስምዕኒ : ወትረ ::

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF KALMÂN.⁵

(A. fol. 58a. 1.; B. fol. 28b. 1.) [ክፍል :] ፳፰ :: ተአም
 ሪሃ : ለእግዝእትነ : ቅድስት : ድንግል : ማርያም :
 ወላዲተ : አምላክ :: ጸሎታ : ወበረከታ : ወምሕረ
 ተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ : ዳዊት :
 ለዓለመ : ዓለመ : አሜን ::

ወሀለወት : በደብረ : ቅዱስ : ዐቢይ : አባ : ሳሙ
 ኤል : ዘቀልሞን : ቤተ : ክርስቲያን : ሠናይት : በስ
 መ : እግዝእትነ : ቅድስት : ድንግል : ንጽሕት :
 ማርያም : ወኮነ : ውስተ : ዛቲ : ቅድስት : ቤተ : ክር
 ስቲያን : ሥዕል : ዐቢይ : ወመንክር : በንድቀ : ዓረ

¹ B. omits the words in brackets.

omits this speech.

⁴ B. ወነቅሐ : እምንቀመ : ወእምዝ : አዕረፈ : ወተመጠወት : ነፍሶ : እግዝእትነ :

ቅድስት : ድንግል : and ends as usual.

the abbreviated version is given after the text of A.

⁵ B. The following story is much abbreviated in B;

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ቶ፡ ባቲ፡ ። ወውእቱሰ፡ በጊዜ፡ መንፈቀ፡ ቅዳሴ፡ እ
ምድኅረ፡ አሠነዩ፡ ነሱ፡ ፩፩ ሕሊናሁ፡ ወአስተጋብ
አ፡ ልቡናሁ፡ ለሰሚዓ፡ ቅዳሴ፡ ንጹሕ፡ ቀርቦ፡ መ
ነኮስ፡ ኅበ፡ ንድቅ፡ ዓረባዊ፡ ዘቤተ፡ ክርስቲያን፡ ዘ
ሥዕለ፡ ድንግል፡ ሀሎ፡ ውስቴታ፡ ቆመ፡ ቅድሚያ፡
አንቃዕዲዎ፡ ወይቤላ፡ ኦእግዝእትዩ፡ ለእመ፡ አን
ቲ፡ ኮንኪ፡ ተወካፊተ፡ ስእለ (A. fol. 60a. 1.) ት፡ ወ
ተመጣዊተ፡ ጸሎት፡ ወተአምኖተ፡ መልአክ፡ ዘአ
ማኅኩኪ፡ ቦቱ፡ እንበለ፡ አጽርዖ፡ መዓልተ፡ ወሌ
ሊተ፡ አነ፡ ምስኪን፡ ወኃጥእ፡ ወኢያእመረኒ፡ ቦቱ
ሂ፡ ፩፡ ዘእንበለ፡ እግዚአብሔር፡ ወአንቲ፡ ወኮን
ኩ፡ እሂሊ፡ ከመ፡ ታድኅንኒ፡ ቦቱ፡ ቅድመ፡ ወልድ
ኪ፡ ፍቁር፡ በዕለተ፡ ደይን፡ እመሰ፡ ታድኅንኒ፡ ቅ
ድመ፡ ወልድኪ፡ አድኅንኒ፡ እምአሉ፡ መነኮሳት፡
ከመ፡ ያእምሩ፡ ዘረሰዩ፡ ትውክልቶ፡ ላዕሌኪ፡ ኢ
ይትኃፈር፡ ወኢይትኃጎል፡ በቅድመ፡ ፍቁር፡ ወል
ድኪ፡ ወእምዝ፡ ቀነተ፡ ኃይለ፡ ወሃይማኖተ፡ ወነሥ
አ፡ ቆብዖ፡ እምዲበ፡ ርእሱ፡ ወዘበጠ፡ (A. fol. 60a. 2.)
ባቲ፡ ንድቅ፡ ዓረባዊ፡ ወይቤ፡ አኃይለ፡ ድንግል፡
ማርያም፡ አድኅንኒ፡ ወሶበ፡ ይቤ፡ ከመዝ፡ ተሠጥ
ቀ፡ ንድቅ፡ በይእቲ፡ ሰዓት፡ ወእምዝ፡ ወገረ፡ ቆብ
ዖ፡ እምእዴሁ፡ ውሣጤ፡ ቤተ፡ ክርስቲያን፡ ወወፅ
አ፡ እምውእቱ፡ ሥጣቅ፡ ፍጡነ፡ ወሶበ፡ ወፅአ፡
ተላጸቀ፡ ንድቅ፡ ወተርፈ፡ እምኔሁ፡ ንስቲት፡ ስቀ
ረት፡ መጠነ፡ ሙባእ፡ እድ፡ ለተዝካር፡ ወለስምዓ፡
ተአምሪሃ፡ ዘገብረት፡ ድንግል፡ ንጽሕት፡ ማርያም፡
ወሶበ፡ ርእዩ፡ መነኮሳት፡ ዘኮነ፡ አንከሩ፡ አንክሮ፡
ዓቢዩ፡ ወእምዝ፡ ወፅኡ፡ ይኅሥሥዎ፡ ውስተ፡ ነሱ
ላ፡ ይእቲ፡ ገዳማት፡ ወበዓታት፡ ወግበበ፡ ም (A. fol.
60b. 1.) ድር፡ ወኢረከቡ፡ አሰሮ፡ ወሶቤሃ፡ ኃዘነ፡ ዐ
ቢዩ፡ ኃዘነ፡ ወሐመ፡ ልቦሙ፡ ወፈድፋደሰ፡ አቡሆ
ሙ፡ ይስሐቅ፡ በእንተ፡ ዘኮነ፡ ይገብሩ፡ ላዕሌሁ፡
እስመ፡ እሙን፡ በጊዜ፡ ይፈእይዎ፡ እንዘ፡ ይበልፅ፡
ነሱ፡ ዕለተ፡ በጽባሕ፡ ቦ፡ እምኔሆሙ፡ ዘይረግሞ፡
ወቦ፡ ዘይዘብጦ፡ ወቦ፡ ዘይዌርቅ፡ ምራቀ፡ ውስተ፡
ገጹ፡ ወቦ፡ ዘይስሕቅ፡ ወይሣለቅ፡ ላዕሌሁ፡ ወሶበ፡
ርእዩ፡ ዘንተ፡ መንክረ፡ አእመሩ፡ ጽድቆ፡ ወገድ
ሎ፡ ለመነኮስ፡ ወዘከመ፡ አፍቀራ፡ በልቡ፡ ለእግዝ

እትነ፡ ድንግል፡ ማርያም፡ ወትውክልተ፡ ላዕሌሃ፡
በከመ፡ ሰምዑ፡ እምኔሁ፡ ጊ (A. fol. 60b. 2.) ዜ፡ ፀአ
ቱ፡ እምሥጥቀተ፡ ንድቅ፡ ወጠየቁ፡ እስመ፡ ጸሎ
ተ፡ ልብ፡ በሕሊና፡ ንጹሕ፡ ወጽኑዬ፡ ይፈደፍድ፡
ወይከብር፡ እምጸሎተ፡ ልሳን፡ በከመ፡ ይቤ፡ እግ
ዚእነ፡ በወንጌል፡ ቅዱስ፡ ለእመ፡ ተንሣእክ፡ ትጸ
ሊ፡ ባእ፡ ቤተክ፡ ወዕፁ፡ ኖኅተክ፡ ወጸሊ፡ ለአቡ
ክ፡ በኅቡእ፡ ወትርንሜሁ፡ ለዝንቱ፡ አስተጋብእ፡
ሕሊናክ፡ ውስተ፡ ልብክ፡ ወዘሰ፡ ይቤ፡ ዕፁ፡ ኖኅ
ተክ፡ ዕፁ፡ አፋክ፡ ወጸሊ፡ በልብክ፡ ብሂል፡ እስ
መ፡ ጸሎተ፡ ልብ፡ በአስተጋብኦ፡ ሕሊና፡ ጽኑዬ፡
ይኔይስ፡ እምጸሎተ፡ ልሳን፡ ወዝርወተ፡ ሕሊና፡
ኅበ፡ ካልእ፡ መካን፡ ይደልዎ፡ ከመ፡ ይጸሊ፡ ለብ
እሊ፡ በል (A. fol. 61a. 1.) ቡ፡ ወአኮ፡ በልሳኑ፡ በከመ፡
ኮነ፡ ዝንቱ፡ መነኮስ፡ ይገብር፡ ነሱ፡ ጊዜ፡ ወኢያ
እመረ፡ ቦቱ፡ ፩፡ ወሶበ፡ ርእዩ፡ መነኮሳት፡ ዘኮነ፡
ሐሩ፡ ኅበ፡ ኤጲስ፡ ቆጶስ፡ ወነገርዎ፡ ዘንተ፡ ነሱ፡
ወሶበ፡ ሰምዓ፡ አብ፡ ኤጲስ፡ ቆጶስ፡ ዘንተ፡ ፈነወ፡
ወአይድዖ፡ ለሊቀ፡ ጳጳሳት፡ በዘሰምዓ፡ ወርእዩ፡ እ
ምነገረ፡ ቆብዑ፡ ዘወገራ፡ ውሣጤ፡ ቤተ፡ ክርስቲያ
ን፡ ውእቱ፡ መነኮስ፡ ወእምገቢረ፡ ተአምራት፡ ዘ
ይከውን፡ ባቲ፡ ወሶበ፡ ሰምዓ፡ ሊቀ፡ ጳጳሳት፡ ዘን
ተ፡ ቲፈሥሐ፡ ዐቢዩ፡ ወፈነወ፡ ኅበ፡ ደብረ፡ ቅዱ
ስ፡ አባ፡ ሳሙኤል፡ እንዘ፡ ይስእል፡ ቆብዖ፡ ለመነ
ኮስ፡ ከመ፡ ይትባረክ፡ እም (A. fol. 61a. 2.) ኔሃ፡ ወኢ
ፈነወዋ፡ መነኮሳት፡ ሎቱ፡ ሐሊዮሙ፡ ከመ፡ በተ
አምኖ፡ ያነብራ፡ ውስተ፡ ቤቱ፡ ወባሕቱ፡ ወደይዋ፡
ውስተ፡ ሣፁነ፡ ቤተ፡ ክርስቲያን፡ ቱዝካረ፡ ለተአ
ምር፡ ዘገብረታ፡ እግዝእት፡ ነሱ፡ ድንግል፡ ማር
ያም፡ ወፈነወ፡ ዘይመርሐ፡ ፍኖተ፡ ለኤጲስ፡ ቆጶ
ስ፡ ከመ፡ ይሐር፡ ኅበ፡ ደብረ፡ ቀልሞን፡ ወያብጽ
ሐ፡ ለይእቲ፡ ቆብዕ፡ ከመ፡ ይትባረክ፡ ባቲ፡ ወኤ
ጲስ፡ ቆጶስ፡ ሰምዓ፡ ትእዛዘ፡ ለሊቀ፡ ጳጳሳት፡ ወሐ
ረ፡ ኅበ፡ ውእቱ፡ ደብረ፡ ወነሥአ፡ ቆብዓ፡ ውእቱ፡
መነኮስ፡ እምሣፁነ፡ ንዋዩ፡ ቤቱ፡ ክርስቲያን፡ ወተ
ባረክ፡ እምኔሃ፡ ወእምዝ፡ ሐረ፡ ኅበ፡ ውእቱ፡ ንድ
(A. fol. 61b. 1.) ቅ፡ ዘተሠጥቀ፡ ወተባረክ፡ እምስቀረ
ት፡ ዘተርፈ፡ ወሰገደ፡ ለሥዕለ፡ እግዝእትነ፡ ማር

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(B. fol. 29 a. 1.) ነ። ወሰሚዎ፡ ሊቀ፡ ጳጳሳት፡ ተፈሥ
ሐ፡ ወሐረ፡ ኅበ፡ ንድቅ፡ ዘተሠጥቀ፡ ወሰገደ፡ ላ
ቲ፡ ወተቀብዓ፡ እምዘይተ፡ ቀንዲል፡ ዘየሐቱ፡ ወ

ተሰምዓ፡ ዝንቱ፡ ነገር፡ ኅበ፡ ነሉ፡ አድያም፡ ግብ
ጽ። ጸሎታ፡ ወበረከታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኃ
ይለ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XXIX.

THE VIRGIN MARY AND THE CANNIBAL OF THE CITY OF KĒMER.

(A. fol. 63 b. 1.; B. fol. 30 a. 1.) [ክፍል፡] ፳፱። ተአምሪ
ፕ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡
ወላዲተ፡ አምላክ። ጸሎታ፡ ወበረከታ፡ ወምሕረ
ተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡
ለዓለመ፡ ዓለመ፡ አሜን።

ወሀሎ፡ አሐዱ፡ ብእሲ፡ በሀገረ፡ ቅምር፡ ክቡረ፡
ዘመድ። በስም፡ ክርስቲያናዊ፡ ወኃጢአቱ፡ የዐ
ቢ፡ ወይፈደፍድ፡ እምኃጢአተ፡ ነሉ፡ ሰብእ። ኢ
ይበልዕ³፡ እክል፡ ወኢሥጋ፡ ላህም፡ ይበልዕ፡ ሥ
ጋ፡ ሰብእ። ወዘበልዓ፡ ሰብእ፡ የአክሉ፡ ሰብእ፡ ወ
ሰመንተ፡ ወኃልቁ፡ ፍቁራኒሁ፡ ወአዕርክቲሁ፡ ወ
አዝማዲሁ፡ ወመገብቱ። ወ (A. fol. 63 b. 2.) እለ⁶፡ ተ
ርፉ፡ ሰብእ⁷፡ ገብዩ፡ እምኒሁ⁸፡ ከመ፡ ኢይብልዎሙ።
ወተርፈ፡ በሕቲቱ፡ ምስለ⁹፡ ብእሲቱ፡ ወደቂቁ¹⁰፡
ወኪያሆሙኒ፡ በልዎሙ። ወአሐተ፡ ዕለተ፡ እንዘ፡
የሐውር፡ ረከበ፡ በፍኖት¹¹፡ አሐደ፡ ሐረሳዊ፡ ወጸ
ንሐ፡ ወ (B. fol. 30 a. 2.) ዴገኖ። ወሶበ፡ አእመረ፡ ከ
መ፡ ይኒይሎ¹²፡ ኃደጎ፡ ወሐረ፡ ወእንዘ፡ የሐውር፡
ይቤሎ፡ አሠይጠኒ፡ አሐደ፡ ብዕራየ¹³፡ ወናሁ፡ ቀስ
ትየ፡ ዘሥርገው፡ በወርቅ፡ እሁበከ፡ ንሣእ። ወይቤ

ሎ፡ ሐረሳዊ¹⁴፡ አበይኩከ፡ እምነሉ፡ ንዋየ፡ እክ
ል¹⁵፡ ይኒይሰኒ፡ አንሰ፡ ኢይሁበከ¹⁶። [ወይቤሎ፡ ክ
ልኤተ፡ አኅዓ፡ እዋስከከ፡ ወአበዮ፡]። ወ (A. fol.
64 a. 1.) ካዕበ፡ ይቤሎ¹⁸፡ አርእየኒ፡ እስኩ፡ በዓተከ፡
ኅበ፡ ተኃድር፡ ቦቱ። ወይቤሎ፡ ኃረሳዊ፡ ነዋ፡ ጥቃ
ክ፡ ኢተኃድርኩ፡ ውስተ፡ አብያተ፡ ሰብእ¹⁹፡ ወአበ
ዮ፡ ወሐረ። ወካዕበ፡ ይቤሎ፡ ሐረሳዊ፡ አንተ፡ ክቡ
ረ፡ ዘመድ፡ ወልብከሰ፡ ጸዋግ፡ ወጉሕልያ፡ ወትመ
ስል፡ ከመ²⁰፡ ብእሴ፡ ባዕል፡ ዘይነብር፡ በሀገረ፡ ቅ
ምር። ወይቤሎ²¹፡ ለምንት፡ ታስተማስለኒ፡ ኪየሁ፡
አእኑየ። ወነሥአ፡ ማየ፡ በግባር፡ ወእንዘ፡ የሐው
ር፡ በፍኖት፡ ረከበ፡ [አሐደ፡ ብእሴ፡]። ነዳየ፡ ዘነተ
ለንታ (B. fol. 30 b. 1.) ሁ፡ አበቅ። ወዝልጉስ²²፡ ወፈ
ቀደ፡ ከመ፡ ይብልዎ። ወበሕቱ፡ (A. fol. 64 a. 2.) ጸል
አ፡ በእንተ፡ ቀሳሲሁ²³፡ ውእቱሰ፡ ነዳይ²⁴፡ ጽዮእ፡
ፈድፋደ፡ ወጽሙአ፡ ማይ፡ ወሰአሎ፡ ወይቤሎ፡ አ
ስትየኒ፡ ማየ፡ በእንተ፡ እግዚአብሔር፡ ወገንሐ፡ ወ
ተቈጥዎ። ወይቤሎ፡ ካዕበ፡ በእንተ፡ ሰማያት፡ ወም
ድር²⁵፡ ወበእንተ፡ ሰማዕታት፡ ወጸድቃን፡ ወአበ
ዮ። ወይቤሎ፡ ሥልሰ፡ በእንተ፡ ስማ፡ ለማርያም፡

¹ B. ወበስምሰ፡ ክርስቲያናዊ፡ ውእቱ፡
ኢይበልዕ፡

⁴ B. አላ፡ ይበልዕ፡

⁵ B. ወዘበልዓ፡ የአክል፡ ፪ወ፳ነፍስ።

⁶ B. እለኒ፡

⁷ B. omits ሰብእ፡

⁸ B. omits እምኒሁ፡

⁹ B. omits ምስለ፡

¹⁰ B. ወጀደቂቁ፡

¹¹ B. omits በፍኖት፡

¹² B. ይኒይሎ፡

¹³ B. ብዕራየ፡ ወናሁ፡ ቀስትየ፡ ዘሥርገው፡ በወርቅ።

ወይቤሎ፡

¹⁴ B. omits ሐረሳዊ፡

¹⁵ B. omits እክል፡

¹⁶ B. እክል፡ ይኒይሰኒ፡ ወይቤ

ሎ፡ እዊስከከ፡ ፪አሐዓ፡ ወዓበየ፡

¹⁷ B. omits the words in brackets.

¹⁸ B. ይቤሎ፡ እስ

ኩ፡ ¹⁹ B. omits ሰብእ፡

²⁰ B. omits ከመ፡

²¹ B. adds አእኑየ፡

²² B. ወዝ

ልጉስ፡ ውእቱ፡

²³ B. ቀሳሲሁ፡ ወዲአቱ። ወውእቱሰ፡

²⁴ B. ነዳይ፡ ጽሙአ፡ ፈድፋደ፡ ወይ

ቤሎ፡ አስትየኒ፡

²⁵ B. ወበእንተ፡ ጸድቃን፡ ወሰማዕት፡ ወአበዮ።

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 ወታድኅኖ፡ እምቃዕን፡ ዘትኩል፡ ውስተ፡ ዓለም።
 ወወትረ፡ ትጼሊ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወኢ
 ታነትግ፡ ገይሳ፡ ወጸልዮ፡ በእንተ፡ ወልዳ፡ ወትስእ
 ል፡ በጥቡዕ፡ ልብ። ወሶበ፡ ሆከ፡ ረኃብ፡ ወዕርቃን፡
 ለፊልሞን፡ ወልደ፡ መበለት፡ አረጊት። ወረከቦ፡ ን
 ዴት፡ ወተጽናስ፡ ተቤጸዎሙ፡ ለፈያት፡ ሠረቅት።
 ወአሐተ፡ ዕለተ፡ እንዘ፡ ሀሎ፡ ይሠርቅ፡ ቤተ፡ አሐ
 ዳ፡ ባዕል፡ በሀገረ፡ እለ፡ እስከንድርያ፡ ምስለ፡ አብ
 ያጸሁ፡ ፈያት። ተሰምዓ፡ ድምፀ፡ (A. fol. 67 b. 2.) እ
 ገሪሆሙ፡ በመልዕልተ፡ ተሥላስ፡ ደቂቀ፡ ቤተ፡ ባ
 ዕል፡ ገብሩ፡ አውያተ፡ ወተንሥኡ፡ ይርድእዎሙ፡
 ሰብአ፡ ሀገር፡ ወአኃዝዎ፡ ለፊልሞን፡ ምስለ፡ ሠረ
 ቅት፡ ሐመይዎ፡ ወሰቀልዎ፡ ዲበ፡ ሰግላ፡ ቊልቊ
 ሊተ። ወነበረ፡ ስቁለ፡ ሠለስቱ፡ ዕለተ፡ ወሠለስተ፡
 ሌሊተ። ኢበልዓ፡ እክል፡ ወኢሰትየ፡ ማየ፡ ወአ
 መ፡ ተፍጻሜተ፡ ረመዋዕል፡ ዜነውዋ፡ ለእሙ። ወ
 ሶበ፡ ሰምዓት፡ ዘንተ፡ ጸርኃት፡ በልዑል፡ ቃል፡ ኅ
 በ፡ ቤተ፡ ክርስቲያና፡ ወጸውዓት፡ ስማ፡ ለእግዝእ
 ትነ፡ ማርያም፡ ወትቤላ፡ ናሁ፡ ወልድየ፡ ዘአማኅፀ
 ንኩኪ፡ ኪያሁ፡ ናሁ፡ ተገድፈ፡ (A. fol. 68 a. 1.) ወተ
 ሐጉለ፡ በከንቱ። ወይእዜኒ፡ አግብአ፡ ሊተ፡ ወል
 ድየ፡ ወተቤዘዊዮ፡ በሥልጣነ፡ ወልድኪ፡ እመ፡ ከ
 ፍቀርኪዮ፡ ለወልድየ፡ እምአድኃንኪዮ፡ ወትክሊ፡
 ላዕለ፡ ክሉ፡ ግብር፡ ዘትፈቅዲ። እስመ፡ እሙ፡ ለ
 ቃለ፡ እግዚአብሔር፡ አንቲ፡ ዘተሰብአ፡ እምኔኪ፡
 ወአድኅነነ፡ እምጸላኢነ፡ ሰይጣን፡ ወአሆ፡ ይብለ
 ኪ፡ ወይሠጠወኪ፡ ለትእዛዘ፡ ዚአኪ፡ ወአልቦ፡ ዘ
 ይትቃወመኪ። እስመ፡ በፈቃዱ፡ ወበሥምረተ፡ አ
 ቡሁ፡ መጽአ፡ ወኃደረ፡ ውስተ፡ ከርሥኪ። ወዘሰ
 አልኪዮ፡ ኪያሁ፡ ይሁበኪ፡ አምክሐ፡ ዘመ (A. fol.
 68 a. 2.) ደ፡ እጓለ፡ እመሕያው። ዘከንኪ፡ አንቲ፡ ተ
 ንከተመ፡ ለውሉደ፡ ሰብእ፡ አምልእተ፡ ጸጋ፡ እግ
 ዚአብሔር፡ ምስሌኪ፡ ዘአልቦ፡ ኑፋቄ፡ ወኢሕፀት፡
 ብኪ፡ ክሂል፡ ወሥልጣን፡ በኃይለ፡ ኢየሱስ፡ ክርስ
 ቶስ፡ ወልድኪ፡ ፍቁርኪ፡ እግዝእነ። ወይእዜኒ፡ አ
 እግዝእትየ፡ እመ፡ አኮ፡ አንቲ፡ አምጸእኪዮ፡ ለወ
 ልድየ፡ ፊልሞን፡ ወአብጸሕኪዮ፡ ዝየ፡ እምአይቲ፡

ሊተ፡ ተራክቦቱ፡ እስመ፡ ሐጉልኩ፡ ወልድየ፡ በሕ
 ይወትየ፡ ዘአማኅፀንኩኪ፡ ኪያሁ። ወናሁ፡ አነ፡ እ
 ነሥአ፡ ለወልድኪ፡ እምሕፅንኪ፡ ህየንተ፡ ወልድ
 የ፡ ፊልሞን። ወዘንተ፡ ብሂላ፡ አኃ (A. fol. 68 b. 1.) ዘ
 ት፡ ትሑር፡ ኅበ፡ ሥዕለ፡ እግዝእትነ፡ ማርያም፡
 ከመ፡ ትግበር፡ ዘሐለየት። ወውእተ፡ አሚረ፡ ሶቤ
 ሃ፡ ነሥአት፡ ማርያም፡ በትረ፡ ኃይል፡ በአምሳለ፡
 ሕለት። ወዲበ፡ ርእሱ፡ ከመ፡ ማዕፀድ፡ ፅንጽው፡
 መተረት፡ በውእቱ፡ አጽቀ፡ ሰግላ፡ ዘሀሎ፡ ስቁል፡
 ዲቤሁ፡ ወልደ፡ ዕቤር፡ ወፈትሐቶ፡ እማእሰሩ። ወ
 ውእተ፡ ጊዜ፡ ተንሥአ፡ ወሐረ፡ ወተደመረ፡ ምስ
 ለ፡ ብዙኅ፡ ሰብእ፡ ወፍጡነ፡ በጽሐ፡ ኅበ፡ ቤተ፡
 ክርስቲያን። ወሰምዓት፡ እሙ፡ ድምፀ፡ ብዙኃን፡
 ሰብእ፡ እንዘ፡ ይበውኡ፡ ውስተ፡ አንቀጸ፡ ቤተ፡ ከ
 ርስቲያን። ወሶበ፡ ተመይጦ (A. fol. 68 b. 2.) ት፡ መን
 ገሌሃ፡ ርእየቶ፡ ለወልዳ፡ ማእከለ፡ ሰብእ፡ እንዘ፡ ይ
 ጸአቅ፡ ለበዊእ፡ ውስተ፡ ኖኅተ፡ ቤተ፡ ክርስቲያን።
 ወእምዝ፡ ሮጸት፡ ከመ፡ ዘተዓብድ፡ እምብዝኃ፡ ፍ
 ሥሐ፡ ዘርእየቶ፡ ለወልዳ፡ መሠጠቶ፡ በእደዊሃ፡ ከ
 መ፡ ዘእንበሳ፡ ድሩክ፡ ወሐቀፈቶ፡ ክሳዶ፡ ወሰዓመ
 ቶ፡ አፋሁ። ወትቤሎ፡ አወልድየ፡ ንግረኒ፡ አይቲ፡
 ነበርከ። ወናሁ፡ ሠለስቱ፡ ዕለት፡ ወሠለስቱ፡ ለያል
 ይ፡ እምዘ፡ ኃጎልኩ፡ ርእየተ፡ ገጽከ። እስኩ፡ ንግ
 ረኒ፡ አይቲ፡ ነበርከ፡ መኑ፡ ዘሴሰየከ፡ ኅበስተ። ወ
 መነ፡ ዘአስተየከ፡ ማየ፡ አወልድየ፡ ዜንወኒ። ወጸ
 ር (A. fol. 69 a. 1.) ኃ፡ ወልዳ፡ በልዑል፡ ቃል፡ በቅድ
 መ፡ ሰብእ፡ ወይቤላ። ናሁ፡ አነ፡ ነበርኩ፡ ሠሉሰ፡
 መዋዕለ፡ ወሠሉሰ፡ ለያልየ፡ ስቁልየ፡ ዲበ፡ ዕፀ፡ ሰ
 ግላ። ወእግዝእትነ፡ ማርያም፡ ነበረት፡ እንዘ፡ ትሴ
 ስየኒ፡ ኅብስተ፡ ሰማያዊ። ወታሰትየኒ፡ ስቲ፡ ሕይወ
 ት። ወካዕበ፡ አውረደተኒ፡ እምዲበ፡ ሰግላ፡ ወፈነ
 ወተኒ፡ ወትቤለኒ፡ ሑር፡ ኅበ፡ እምከ፡ በሰላም። ወ
 ሶበ፡ ሰምዑ፡ ሕዝብ፡ እለ፡ ሀለ። ህየ፡ ዕድ፡ ወአ
 ንስት፡ ደቂቅ፡ ወአእሩግ፡ ወራዙት፡ ወሕፃናት፡ ዕ
 ቤር፤ ሰብሕዎ፡ ለእግዚአብሔር፡ በ (A. fol. 69 a. 2.) ዐ
 ቢይ፡ ሰብሐት። ወአፈድፈዱ፡ ውዳሴሃ፡ ዘምስለ፡
 አኩቲት፡ ለእግዝእትነ፡ ማርያም፡ በውዋዔ፡ በቃለ፡
 እግዚአብሔር፡ በዘምሮ፡ ወይባቤ፡ ለእግዝእትነ፡

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ት ፡ ለወሊድ ፡ እንዘ ፡ ተሐውር ፡ ምስሌሆሙ ፡ ወስ
እነት ፡ ረዊጸ ፡ ምስሌሆሙ ። ወጸርኃት ፡ ኀበ ፡ እለ ፡
ኃደግዋ ፡ ወጐዩ ፡ ወአልቦ ፡ ሰብእ ፡ ዘተመይጠ ፡ ይር
አያ ። ወኢረከበት ፡ ዘይረድአ ፡ ወቀብጸት ፡ ተስፋሃ ፡
እምረድኤተ ፡ ሰብእ ። ወእምዝ ፡ ጸርሐት ፡ ወበከዩ
ት ፡ ኀበ ፡ እግዚአብሔር ፡ ልዑል ፡ ወኀበ ፡ እግዝእት
ነ ፡ ማርያም ፡ መዝገበ ፡ ሣህል ፡ ወምሕረት ፡ ጸዋዒተ ፡
ኩሉ ፡ ኀበ ፡ ፍቅረ ፡ ወልዳ ፡ መድኃኔ ፡ ዓለም ። ወሰ
ብእ ፡ እለ ፡ ጐዩ ፡ ሶበ ፡ በጽሑ ፡ ኀበ ፡ ሐይቀ ፡ ባሕር ፡
ሰፍሑ ፡ እደዊሆ (A. fol. 71a. 2.) ሙ ፡ ወአንቃዕደዉ ፡
ሰማዩ ፡ ኀበ ፡ እግዚአብሔር ። ወሰአሉ ፡ ኀበ ፡ እግዝ
እትነ ፡ ማርያም ፡ በዐቢይ ፡ ገዓር ፡ ወበብዙኀ ፡ ብካይ ፡
ወሰቆቃው ። ወቆመ ፡ ማእበለ ፡ ባሕር ፡ በኃይለ ፡ መ
ዋግዒሁ ፡ ወእግዝእትነ ፡ ማርያም ፡ አብሰረታ ፡ ለእ
ንታክቲ ፡ ብእሲት ፡ ወከደንታ ፡ በአልባሲሃ ። ወሰወ
ረታ ፡ እምርእዮተ ፡ ባሕር ፡ ወመሰላ ፡ ላቲሰ ፡ ከመ ፡
ዘሀለወት ፡ ውስተ ፡ ሕኑፅ ፡ ቤት ፡ ወሥርግው ። ወእ
ምዝ ፡ አኃዛ ፡ ማሕምም ፡ ለወሊድ ፡ እንዘ ፡ ሀለወት ፡
ውስተ ፡ ባሕር ። ወእግዝእትነ ፡ አኃዘታ ፡ እማኅፅን ፡
ለወሊድ ፡ ወወለደት ፡ ወልደ ፡ ሠናዩ ። ወሰመዩዩ ፡
(A. fol. 71b. 1.) እሙ ፡ ለሕፃን ፡ አብራስኪርስፋስ ፡ በ
ጽርዕ ፡ ወበዕብራይስጢ ፡ እደ ፡ ማርያም ፡ ገሰሰዩ ፡ ወ
ባረከዩ ፡ በውስተ ፡ ማኅፅነ ፡ እሙ ። ኢለከፋ ፡ ለእ
ሙ ፡ ኢሕማም ፡ ወኢደም ። ወሶበ ፡ ተመይጠ ፡ ባሕ

ር ፡ ውስተ ፡ ሀላዊሁ ፡ ወቆመ ፡ መካኖ ፡ ወዝሕነ ፡ እ
ማዕበሉ ። ውእተ ፡ ጊዜ ፡ ወፅአት ፡ እምነ ፡ ባሕር ፡
እንዘ ፡ ትጸውር ፡ ወልዳ ። ወሶበ ፡ ነጸሩ ፡ ከያሃ ፡ ብዙ
ኃን ፡ አንከሩ ፡ ተደሙ ፡ እምዕበዩ ፡ ተአምር ፡ ወመ
ንክር ፡ ሮጹ ፡ ኩሎሙ ፡ ወዴገንዋ ። ወሶበ ፡ ረከብዋ ፡
ተስእልዋ ፡ ወዜነወቶሙ ፡ ዘንተ ፡ ዐቢዩ ፡ ተአምረ ፡
ወመንክረ ፡ ዘገብረት ፡ ወላ (A. fol. 71b. 2.) ዲተ ፡ አም
ላክ ፡ እመ ፡ ሕይወት ፡ ማርያም ፡ ሙዳዩ ፡ ትንቢት ።
ወነገረዮሙ ፡ ዘከመ ፡ እፎ ፡ ሰወረታ ፡ ታሕተ ፡ ጽላሎ
ታ ፡ እማይ ፡ ከመ ፡ ኢትሙት ። ወእለ ፡ ሰምዕዎ ፡ ለ
ዝ ፡ ነገር ፡ ዕድ ፡ ወአንስተ ፡ ደቂቅ ፡ ወአእሩግ ። ወ
ራዙት ፡ ወሕፃናት ፡ አይሁድ ፡ ወአረሚ ፡ ወኩሉ ፡ ሰብ
አ ፡ ዓለም ፡ አንከሩ ፡ ጥቀ ፡ ወአእኩትዎ ፡ ለአምላክ ፡
ጽድቅ ። ወፈድፈዱ ፡ ውዳሌሃ ፡ ለእግዝእትነ ፡ ማር
ያም ፡ ገብረተ ፡ ተአምር ፡ ዘአልቦ ፡ ጉልቀ ፡ ወኢመ
ስፈርት ፡ ሥነ ፡ ጊሩታ ፡ ዘሠናይ ፡ ንግሣ ፡ ወዕፁብ ፡
ለፈክሮ ። ጸሎታ ፡ ታድኅኖ ፡ ለንጉሥነ ፡ ዳዊት ፡
(A. fol. 72a. 1.) እመዓት ፡ ወልዳ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሚን ።

ለብእቲት ፡ ፅንስት ፡ በሰዓተ ፡ ወሊድ ፡ ወሐሪስ ።
ማእከለ ፡ መፍርህ ፡ ሞገድ ፡ ዘከደንኪያ ፡ በልብስ ።
ከማሃ ፡ ክድንኒ ፡ ኢያዕዕበኒ ፡ ተፅናስ ።
ማርያም ፡ እግዝእትዩ ፡ ዘአጥረይከኒ ፡ እምከርሥ ።
አዕዳለ ፡ ብርሃን ፡ ወአኮ ፡ ዘማዕስ ።

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

(A. fol. 73a. 1.; B. fol. 59a. 1.) [ክፍል] ፴፫ ። ተአም
ሪሃ ፡ ለእግዝእትነ ፡ ጥዕምተ ፡ ስም ፡ ቅድስት ፡ ድን
ግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸ
ሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ ዩሀ
ሉ ፡ ምስለ ፡ ገብራ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለ
ም ፡ አሜን ።

ወሀለዋ ፡ አንስት ፡ ምስለ ፡ እግዝእትነ ፡ ማርያም ፡
ወመጽአ ፡ ከልብ ፡ ጽሙእ ፡ ወሰደዳሁ ፡ ውእቶን ፡

አንስተ ። ወእግዝእትነሂ ፡ አስተዓፀበት ፡ ወበከዩት ፡
ሶበ ፡ ርእዮዩ ፡ ጽምአ ፡ ዚአሁ ፤ ወይቤላሃ ፡ አንስት ፡
አንቲኑ ፡ ትምሕሪዮ ፡ እምኔነ ። አኮኑ ፡ ይትወለድ ፡
እምኔኪ ፡ ክርስ (A. fol. 73a. 2.) ቶስ ፡ ዘይብልዎ ፡ መሢ
ሕ ። ወሰሚዓ ፡ እግዝእትነ ፡ ቅድስት ፡ ዘንተ ፡ ነገረ ፡
ቦአ ፡ ውስተ ፡ ልባ ፡ ዓቢይ ፡ ፍሥሐ ። ወነሢአ ፡ ግም
ዒሃ ፡ ሐረት ፡ ርኑ (B. fol. 59a. 2.) ቀ ፡ ወአውፅአት ፡
አሣዕነ ፡ እግሪሃ ፡ ወወደዩት ፡ ውስቴቱ ፡ ማዩ ፡ ወአስ

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(A. fol. 81b. 2.) ቱ : ዳቤር : ወዲቤሆን : አርባዕቱ : ተ
ድባብ :: ወለለ : ነሱ : ተድባብ : አርባዕ : በእመት :
ኑጉ¹ :: ወይሰውቆን : ምእት : ወስድስቱ : አዕማድ :
ዘውቁር : እምእብን : ፀዓዳ : ወነሱን : ኅብረ : ፍሒ
ቃት : ከመ : ኅንባባተ : ወይን : ምስሃሎን² : ወቀመ
ሮን : ፍሒቃት : በፊካር : ሥርገዋን : ወልኩአን :
በባዝግና : ወርቀ³ : ወብሩር :: ወሀለዋ⁴ : ውስታ : ዕ
ሥራ : ወአርባዕቱ : መርጡል :: ወውስቶን : ን (B. fol.
61a. 2.) ቡር : ዕሥራ : ወአርባዕቱ : ታቦተ : ሕግ :: ወ
ማእከሌሆን : ሥዕለ : እግዝእትነ : ቅድስት : ድንግ
ል : ማርያም : ወላዲተ : አምላ (A. fol. 82a. 1.) ክ⁵ : ዘ
ግሉፍ : ወግልው : በዕንቄ : ባሕርይ :: ወዲቤሃ : ስ
ግላጥ : ዘእኑም : በሚላት : ዘቄስጠንጢኖስ :: ወም
ስለ : ውእቱ : ሥዕል : ክልኤቱ : መላእክት : ሥዑ
ለን : በዓውዳ : እምለፌ : ወእምለፌ :: ወቀናዲል :
ስቄላን : ዘሀለዉ : ቅድመ⁶ : ሥዕል : ዘወርቅ : ወብሩ
ር⁷ : ወኢያፀርዑ : እንዘ : የኃትዉ : መዓልተ : ወሌ
ሊተ :: እስመ : ይሰቀዩ : ወይጠለሉ : በቅብዕ : ቅዱ
ስ⁸ :: ወሀሎ : ውስቲታ : አሐዱ : ብእሲ⁹ : መነኮስ :
ሊቀ : ከሀናት : ዘስሙ : ዮሐንስ¹⁰ : ድንግል : ወጸድ
ቅ :: ወጽሑቅ : ለሐገ : ቤተ : ክርስቲያን : በጊዜ :
ጸሎት : ወቅዳሴ : ሌሊት : (A. fol. 82a. 2.) ወመዓልተ :
ዘእንበለ : አርምመ¹¹ :: ወሠምረ : ቦቱ : እግዚአብሔ
ር : በእንተ : ሥነ : ጽድቁ : ወየዉሀቱ : ወትሕትና
ሁ¹² :: ንግባኬ¹³ : ኅበ : ጥንተ : ነገር : ወሶበ¹⁴ : በጽ

ሐ : ዝኩ¹⁵ : መስ (B. fol. 61b. 1.) ፍን : ኅበ : ይእቲ :
ቤተ : ክርስቲያን : ኅደረ : በጽንፈ : ባሕር :: ወበሀ
የ : ተከሉ : ሎቱ : ሐይመታተ : ከመ : ያዕርፍ : ኅዳ
ጣ : መዋዕለ :: ወሰሚያሙ : ሰብአ : ይእቲ : ሀገር :
ወክሐ : በእንተ¹⁶ : ዘኮነ : ምጽአቱ : ከመ¹⁷ : ያንስ
ታ : ለቤተ : ክርስቲያን : ወያማስን : ሥነ : ሕንጫሃ :
ዘተሐንጸት : በስማ¹⁸ : ለእግዝእትነ : ቅድስት : ድን
ግል : በክልኤ : ማርያም : ወላዲተ : አምክ (sic) : ወ
(A. fol. 82b. 1.) ወላዲተ : አምላክ :: ወከመ : ይፈጽም :
አፋሆሙ : ለካህናቲሃ¹⁹ : እለ : ሀለዉ : ይነብሱ¹⁹ : ሃ
ይማኖተ : ርትዕተ : በውስቲታ²⁰ : ወአይድዕዎ : ለ
ቅዱስ : ዮሐንስ : ዘንተ :: ወሰሚያ : ኅዘነ : ወተከዘ :
ፈድፋደ : ወእምዝ : ቀነተ : ኃይለ : በመንፈስ : ቅዱ
ስ : ዘኅዱር : ውስቲቱ :: ተንሥኦ : ይጸሊ : (B. fol.
61b. 2.) ኅበ : እግዚአብሔር : በሥምረተ²¹ : ልብ ::
ወእምድኅረ : ፈጸመ : ጸልዮ²² : ወአስተብቀሥ : በ
ዓቢይ : ገዓር : ተግኅሠ : እምሀየ : ወሐረ : ኅበ : ሀ
ሎ²³ : መስፍን : ውስተ : ሐይመቱ :: ወሶበ : ርእይ
ዎ : አግብርቲሁ : ይቤልዎ : ለቅዱስ : ዮሐንስ :
(A. fol. 82b. 2.) በእንተ : ምንት : መጸእክ²³ : ዝየ : አ
መነኮስ : ወምንተ : ትፈቅድ²⁴ :: አውሥኦሙ : ወይ
ቤሎሙ : ናሁ : ብየ : ጸሕቀ : ከመ²⁵ : ትዘከሩኒ : ፍ
ጡነ² : ኅበ : መስፍን :: እስመ : ብየ²⁶ : አሐተ : ቃ
ለ : ዘእትናገር²⁷ : ምስሌሁ : በበይናቲነ : ጽምወ²⁸ ::
ወሐሩ : እሙንቱ² : አግብርት : ወአይድዕዎ : ለመ

¹ B. ፱በእመት : ኑጉ :² B. omits this word.³ B. ጽሩይ : ወርቅ : ወብሩር :⁴ B. ወሀሎ : ውስተ : ውእቱ : ቤተ :⁵ B. አምላክ :: ወ፪መላእክት : ዓውዳ : በለፌ : ወለፌ :⁶ B. ወቀናዲል : ዘሀለው : ንቡረ : ቅድመ :⁷ B. ወዘብሩር ::⁸ B. ወሌሊተ : ወቅብዓ : ዘይ

ት : ጥሉል :

⁹ B. ውስተ : ይእቲ : ቤተ : ክርስቲያን : ብእሲ :¹⁰ B. ዮሐንስ : እስመ : ድንግ

ል : ውእቱ ::

¹¹ B. በጊዜ : ቅዳሴ : ወበጊዜ : ጸሎት : መዓልተ : ወሌሊተ ::¹² B. በእንተ : ም

ሒኮቱ : ወየውሃቱ : ወትሕትናሁ ::

¹³ B. ንግባኬ :¹⁴ B. ሶበ :¹⁵ B. ዝንቱ : መስፍ

ን : ሠርዌሁ : ለንጉሥ : ኅበ : ይእቲ : ቤተ : ክ/ : ኃደረ : ኅበ : ጽንፈ : ባሕር :

¹⁶ B. ወሰምዑ : ሁከተ :

ሰብአ : በእንተ :

¹⁷ B. ይቤሎሙ : ከመ :¹⁸ B. ወያማስን : ሱራሬ : ሕንጫሃ : ዘተሣረረት : በስ

ማ :

¹⁹ B. ለእለ : ሀለዉ : ይነቡ : ከሀናቲሃ :²⁰ B. ውስቲታ : ወዘንተ : አእሚሮ : ጥዩቀ :: ወእ

ምዝ : ቀነተ : ኃይለ : መንፈስ : ቅዱስ : ዘኅዱር : ውስቲቱ : ወሶበሃ : ተንሥኦ : ወጸለየ :

²¹ B. በምረተ :²² B. ጸሎቶ : ወ/ :²³ B. ወይቤልዎ : አግብርቲሁ : መኑ : አምጽአክ : ዝየ :²⁴ B. ትፈቱ :: ወ/ :²⁵ B. ሊተሰ : ያጽሕቀኒ : ከመ :²⁶ B. ወብየ :²⁷ B. እትናበብ :²⁸ B. በባሕቲትነ :

ዓመወ ::

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 ዘነ : ንጉሥ : ከሊፋ : ከመ : ንንስት : አብያተ : ክር
 ስቲያናት : ወፍቅም : አብያተ : ጣዖት :: ወበእንተ
 ዝ' : አልብነ : ደፊር : ወኢንትዓደው² : ለቃለ : ትእ
 ዛዘ : ግሙራ :: ወአውሥኦ³ : ዝኩ : አርጋዊ : ዮሐ
 ንስ : በቃለ : ትሕትና : ወይቤሎ : ለመስ (A. fol. 84 a. 1.)
 ፍን : ኦሊቅዩ : ጽድቅ⁴ : ውእቱ : ቃልከ :: ወባሕቱ :
 አጽምአኒ : ነገርዩ : ዘእነብብ : በቅድሜከ : ሠናዩ : ነ
 ገረ : ወአከ : እኩዩ : ዘእብለከ :: ወይቤሎሙ : መስ
 ፍን : ምንት : ውእቱ : ዘይኤድመኒ : ሠናዩ : ነገረ :
 እስኩ : በል :: ወይቤሎ : ዝኩ : አርጋዊ : ኦእግዚእ
 ዩ : ሀበኒ⁵ : ዕድሜ : ወጽንሐኒ : በትዕግሥት : መጠ
 ነ : ሠለስቱ : ዕለት : እም (B. fol. 63 a. 1.) ቅድመ : ታ
 ማስና : ለዛቲ : ቤተ⁶ : ክርስቲያን : ወለለ : ዙሉ : ዕ
 ለት : እሁበከ : በበምእት : ዲናር⁷ : እስከ⁸ : ይበጽ
 ሐከ : መጽሐፈ : መልእክቱ : ለንጉሥ :: ወእምድኅ
 ረ⁹ : ሠለስቱ : ዕለት : ይከውን : በከመ¹⁰ : ፈቀደ :
 (A. fol. 84 a. 2.) እግዚአብሔር :: ወይበጽሐ : መጽሐፈ :
 መልእክት : ወእመ : አከ : ግበር : ዘፈቀድከ :: ወሶበ :
 ሰምዓ : መስፍን : ምስለ : መልአከ : ምክሩ : ዘንተ :
 ነገረ¹¹ : ሰሐቅዎ : ወተሐብዎ¹² :: ወይቤልዎ : ኦአረ
 ጋዊ¹³ : አኮኑ : ማእከሌነ : ወማእከለ : መቄደንያ : ዩ

አክል : መጠነ¹⁴ : ክልኤቱ : ምኅዋረ : ወርኅ : እን
 ዘ : የሐውሩ : ሀዩ :: ወእንዘ : ይመጽኡሂ¹⁵ : ዝዩ : ከ
 ማሁ : ክልኤቱ : ወርኅ : ወድሙር : ጉልቆሙ : አ
 ርባዕቱ : አውራኅ : አንተሰ : ትብል : ተዓገሠኒ : እ
 ስከ : ይበጽሐከ : መጽሐፈ : መልእክቱ : ለንጉሥ :
 በሠለስቱ : ዕለት :: ወይቤ : መልአከ¹⁶ : ምክሩ : ለ
 መ (A. fol. 84 b. 1.) ስፍን : አኮኑ : (B. fol. 63 a. 2.) ሶበ :
 ልሀቄ : ክርስቲያን : በዓመተ¹⁷ : ርስዓኖሙ : ትዩብ
 ስ : ናላሆሙ : ወትውሕድ : አእምሮቶሙ : ወይዘነ
 ግዑ : እምብዝኃ : ጾም : ወጸሎት¹⁸ :: ወይሰልበሙ :
 ልበሙ¹⁸ : መብልዓ : አተር : ወባሕሩስ : ወብርስን ::
 ወይእዜኒ : አዩድዓከ : ምክረ : ዘይኤድመከ¹⁹ : ንሣእ :
 ወእምዝኩ²⁰ : አርጋዊ : ሠለስተ : ምእተ : ዲናር :: ዘይ
 ሠልጥ : ለከ : ዕዳ :: ወአበጽሐከ (sic) : መጽሐከ (sic) :
 መጽሐፈ²¹ : መልእክቱ : ለንጉሥ²² : በሠለስቱ : ዕ
 ለት : ወእምድኅሬሁ : ትሬሲ : ዘፈቀድከ :: ውእቱ :
 ጊዜ : ይቤሎ : መስፍን : ለአርጋዊ : ቡሩ (A. fol. 84 b. 1.)
 ከ : አሆ : እጸንሐከ : ወእትዔገሠከ : እስከ : ሠሉስ :
 ዕለት :: ወኢይነስታ : ለቤተ : ክርስቲያን : በከመ :
 ትቤ :: ወይቤሎ : ቀሲስ : ዮሐንስ²³ : በእንተዝ : አ
 ቅም : ሊተ : ኪዳነ : ወመሐላ : በቅድሜሃ : ለእግዚ
 እትነ²⁴ : ቅድስት : (B. fol. 83 b. 1.) ድንግል : ወላዲተ :
 አምላክ : ከመ²⁵ : ኢትወልጦ : ለዝ : ቃልከ : ወኢ

¹ B. adds ኬ : ² B. ከመ : ንትዓደው : ³ B. ወካዕበ : አውሥኦ : ዝኩ : ቀሲሰ : ክቡር :: ወይቤሎ :
⁴ B. እስመ : ጽድቅ : ውእቱ : ቃለ : ነገርከ :: ወአንሰ : እብለከ : አስምዓኒ : ቃለ : ነገር
 ዩ : ዘእነብብ : ቅድመ : ገጽከ :: ወይቤ : ዝኩ : መስፍን : እስኩኬ : ምንተ : ውእተ : ዘይኤድመከ : አስምዓኒ :
 ቃለከ :: ⁵ B. ዝኩ : መነኮስ : ሀበኒ : ⁶ B. ለቤተ : ⁷ B. እፈድዩከ : እምኅቤዩ : ፪ ዲና
 ረ : ⁸ B. እስከ : አመ : ⁹ B. adds ተፍጻሜተ : ¹⁰ B. በከመ : ትቤ : አንተ : ወትገብ
 ር : ዘትፈቅድ : ገቢረ :: ¹¹ B. adds እምኅበ : ቀሲስ : ዮሐንስ : ¹² B. ወተሐዘብዎ :: ¹³ B.
 አርጋዊ : and omits አኮኑ : in this place. ¹⁴ B. መቄደንያ : አኮኑ : እንዘ : የሐውሩ : ሀዩ : መጠነ :
 ፪ አውራኅ :: ¹⁵ B. omits ሂ : and reads ዝዩ : መጠነ : ፪ ወርኅ : ወምንተ : እንከ : ሀለወከ : ትትናገር :
 ዘከመዝ : ነገር :: ¹⁶ B. ወይቤሎ : ለመስፍን : መልአከ : አንሰ : እነግረከ : ግብረ : እሉ : ክርስቲያን ::
¹⁷ B. ይልሀቄ : በዓመተ : ¹⁸ B. omits this word. ¹⁹ B. adds እብለከ : ²⁰ B. እምዝ
 ንቱ : ²¹ B. ወኢይወፅእ : መጽሐፈ : ²² B. ለንጉሥ : ወኢእምክልኡ : ውእተ : አሚረ : ይቤ
 ሎ : መስፍን : ለአርጋዊ : ቡሩክ :: እስመ : እገብር : ለከ : ዘፈተውከ : ወኢይነስታ : ለዛቲ : ቤተ : ክ' : ወእጸን
 ሐከ : እስከ : ፫ ዕለት :: ²³ B. ዮሐንስ : ዓቅምኬ : ሊተ : ²⁴ B. ቅድመ : አዕይንቲሃ : ለእግዝእ
 ትነ : ²⁵ B. ከመ : ኢተሐሰወኒ : ወተሰነዓው : በዝግብር : ወዓቀሙ : ኪዳነ : መሐላ : ማእከሌሆሙ : ቅ
 ድመ : አዕይንቲሁ : ለእግ' :

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ኪ፡]፡ ወአጥበውኪዮ፡ ሐሊበ፡ እምአጥባትኪ፡ ። ወ
በእግዚአብሔር፡ (B. fol. 64b. 1.) አቡሁ፡ ኢይቀሥ
ፍ፡ ወትረ፡ ወኢይትመአዕ፡ ዘልፈ፡ ። ርኅሩኃ፡ ል
ብ፡ ወብዙኃ፡ ምሕረት³፡ ላዕለ፡ እጓለ፡ እመሕያ
ው፡ ወበጸሎትኪ፡ ዘውክፍት⁵፡ ቅድመ፡ አዕይንቲ
ሁ፡ ለወልድኪ⁶፡ አስተርአዪ፡ [ዮም፡ ኃይለ፡]፡ ተ
አምርኪ፡ አእግዝእትዮ፡ እግዝእተ፡ መላእክት፡ ወ
ሰብእ፡ ። ዘንተ፡ ብካዩ፡ ወዘይመስሎ፡ ኢያንተገ⁷፡
(A. fol. 86a. 1.) ተጊህ፡ በመዓልት፡ ወበሌሊት፡ በስ
ኢል፡ ወሰጊድ፡ በተጋንዮ፡ ወበኅርመት፡ ። ኢበል
ዓ፡ ወኢሰትዮ፡ ወኢጥዕመ፡ በአፋሁ፡ እስከ፡ ተፍ
ጸሜተ፡ ሠለስቱ፡ ዕለት፡ ። ወአመ፡ ሠለስቱ፡ ዕለት፡
በዓሠርቱ፡ ወአሐዱ፡ ሰዓተ፡ ሌሊት⁸፡ እምድኅረ፡
ንቅወተ፡ ዶር (B. fol. 64b. 2.) ሆ፡ እምቅድመ፡ ይኩ
ን፡ ጎሐ፡ ጽባሕ፡ ናሁ፡ እግዝእትነ፡ ቅድስት፡ ድን
ግል፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ። ርኅረተ⁹፡ ል
ብ፡ ለእለ፡ ይስእሉ፡ ኃይሃ፡ በአንብዕ፡ ጽፉቅ፡ ወበ
ስብረተ¹⁰፡ ልብ፡ አስተርአዩቶ፡ ገህደ፡ እምውስተ፡
ሥዕል¹¹፡ ወተክዕወ፡ ሞገስ፡ እምከናፍሪሃ¹²፡ ። ወት
ቤሎ፡ አቀሲስ፡ [ዮሐንስ፡ ናሁ፡ እግዚአብሔር፡ ተ
ወክፈ፡ ነሱሎ፡ ስእለ (A. fol. 86a. 2.) ተከ፡ ወሰአልከ፡
በእንተ፡ ንስተታ፡ ለቤተ፡ መቅደስዩ፡ ። ኢትኅዝን፡

ወኢታጸሙ፡ ነፍሰከ፡ እምይእዜ፡ ። ወአነ፡ አዘዝከ
ዎ፡ በዛቲ፡ ሌሊት፡ ለንጉሥ፡ ከሊፋ፡ ከመ፡ ይጽሐ
ፍ፡ ጠማረ፡ ወይፈኑ፡ ኅበ፡ ዝንቱ፡ መስፍን፡ ከመ፡
ኢይንስታ፡ ለቤተ፡ መቅደስዩ፡ ።]፡¹³ ወናሁ፡ በጽሐ
ት¹⁴፡ ጠማረ፡ መልእክቱ፡ ለንጉሥ፡ ፍጡነ፡ እም
ሀገረ፡ መቄዶንያ፡ በዛቲ፡ ሰዓት፡ ከመ፡ ቅጽበተ፡
ዓይን፡ ኅበዝ፡ መስፍን፡ ዘአልምት፡ ወቅልምት፡
በእደ፡ ዘአሁ፡ ከመ፡ ኢይሂድ፡ ወኢያማስና፡ ለዛ
ቲ፡ ቤተ፡ ክርስቲያን¹⁵፡ ። ኢትፍራህ፡ ይእዜኒ፡ ወኢ
ይደንግፅከ፡ ልብከ፡ አላ፡ ጽናዕ፡ በኃይለ፡ እግዚአ
ብሔር፡ ወኅዳእ፡ እምተፅዕኖ፡ (A. fol. 86b. 1.) ወኢ
ታጸሙ¹⁶፡ (B. fol. 65a. 1.) ነፍሰከ፡ እስመ፡ አልቦ፡ ዘ
ይክል፡ ለቤተ፡ መቅደስዩ፡ ። እስመ፡ አቡሁ፡ ለወል
ድዮ፡ ፍቅር፡ አምዳ፡ አወልድዮ፡ ዋሕድ፡ አፀዳ፡ ።
ወመንፈስ፡ ቅዱስ፡ መሠረታ፡ ወድዳ¹⁷፡ ። ወዘንተ፡
ብሂላ፡ ተሰወረት፡ እምኔሁ፡ ድኅረ፡ ወሀበቶ፡ ሰላ
መ¹⁸፡ ። ወሰማዎ፡ ቀሲስ፡ ዮሐንስ፡ ሞገሰ፡ ቃላ፡ ወ
ሳዕሳዓ፡ አፋሃ¹⁹፡ ዘእግዚእትነ፡ ቅድስት፡ ድንግል፡
ማርያም፡ ወላዲተ፡ አምላክ፡ ። ይእተ፡ ጊዜ²⁰፡ አድ
ምዓ፡ ለርእሱ³፡ ጸጋ፡ ዘባቲ፡ ፍሥሐ፡ ወሐሢት³፡
አንፈርዓ፡²¹ ወኃድአ፡ በመንፈስ፡ ቅዱስ፡ ቀነተ²²፡
ኃይለ²³፡ ወሰገደ፡ ቅድመ፡ ሥዕላ፡ (B. fol. 65a. 2.) ለ

¹ B. omits the words in brackets.

² B. ዘኢይቀሥፍ፡

³ B. omits this word.

⁴ B. ላዕለ፡ ፍጥረተ፡

⁵ B. ውክፍት፡

⁶ B. ለአምላክ፡ እስራኤል፡

⁷ B. ተአምርኪ፡

ኢታስተሐቅሪያ፡ በስሳሌ፡ ቤተ፡ ክርስቲያንኪ፡ ዘውእቱ፡ ዮም፡ ዕለተ፡ ተዝክርኪ፡ ። ወኢያንተገ፡ ተጊሃ፡ መ
ዓልተ፡ ወሌሊተ፡ እንዘ፡ ይስእል፡ ወያስተበቀሶ፡ በተጋንዮ፡ ወበሰጊድ፡ በዓቢይ፡ ገዓር፡ ወምሕላ፡ ወበትኅር
ምት፡ እንዘ፡ ኢይጥዕም፡ ምንተኒ፡ ግሙራ፡ እስከ፡ ተፍጸሜተ፡ ። ዕለት፡ ⁸ B. በ፲ወጀዘሌሊተ፡ ሰዓ

ት፡ እምቅድመ፡ ከከበ፡ ጽባሕ፡ ወንቅወቱ፡ ዶርሆ፡ ። እስመ፡ እግዝእትነ፡ ⁹ B. ርኅረተ፡ ¹⁰ B.

ወበቅጥቁጥ፡ ልብ፡ ። ¹¹ B. አሜሃ፡ ይእተ፡ አሚረ፡ አስተርአዩቶ፡ እምነ፡ ሥዕል፡ ¹² B. adds

ላዕለ፡ ዮሐንስ፡ ። ¹³ B. omits the passage in brackets. ¹⁴ B. ነዋ፡ በጽሐት፡ ¹⁵ B.

ጠማር፡ እምኅበ፡ ንጉሥ፡ ከሊፋ፡ ዘአልምት፡ በነገረ፡ መልእክት፡ ዘተጽሕፈት፡ በእደዊሁ፡ በማዩ፡ ሕመት፡
በዛቲ፡ ሰዓት፡ ከመ፡ ቅጽበተ፡ ዓይን፡ እምሀገረ፡ መቄዶንያ፡ ። ከመ፡ ኢይሂዳ፡ ለቤተ፡ ክርስቲያን፡ ለአማስኖ፡
ኢትፍራህ፡ ወኢይደንግፅ፡ ልብከ፡ ጽናዕ፡ ¹⁶ B. ወገዓር፡ ኢትፃሙ፡ በነርህ፡ ዘእንበለ፡ መስፈርት፡

ወአልቦ፡ ሰብእ፡ ዘኢይክል፡ አማስኖታ፡ ለመካነ፡ ዕረፍትዮ፡ ወቤተ፡ መቅደስዩ፡ ¹⁷ B. ለወልድዮ፡ ፀ

ዓዳ፡ ወመንፈስ፡ ቅዱስ፡ መሠረታ፡ ወድዳ፡ ¹⁸ B. ወሀበቶ፡ ስላመ፡ ወተሰወረት፡ እምኔሁ፡ ¹⁹ B.

ወዘንተ፡ ነገረ፡ ሶበ፡ ሰምዓ፡ ቀሲስ፡ ዮሐንስ፡ እሞገሰ፡ ቃላ፡ ወሳዕሳዓ፡ አፋሃ፡ ለእግ፡ ²⁰ B. አሚረ፡

²¹ B. ወአንፈርዓ፡ ወእምዝ፡ ኃድአ፡ ²² B. ወቀነተ፡ ²³ B. ኃይለ፡ ። ወአንኃ፡ መንፈስ፡ ሰጊ

ድ፡ ቅድመ፡ አዕይንቲሁ፡ ለእግዚአብሔር፡ ወቅድመ፡ ሥዕላ፡

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እግዝእትነ፡ቅድስት፡ድንግል፡ማርያም፡ወላዲተ፡
 አምላክ። እንዘ፡ይሴብሕ፡ስማ፡በሐዋዝ፡(A. fol.
 86b. 2.) ማኅሌት፡አኣኃው፡ፍቁራን፡ርእዩ፡ሚመ
 ጠን፡ዕበየ፡ጸሎቱ፡ለዝንቱ፡ጸድቅ፡ንጹሕ፡ውኄ
 ር²። በከመ፡ይቤ፡ሐዋርያ፡ጸሎተ፡ጸድቅ፡ትክል፡
 ወትረድእ¹፡ወታሠልጥ። ወዝንቱሰ³፡መስፍን፡እ
 ንዘ፡ሀሎ፡ውስተ፡ሐይመቱ፡ሰኪቦ፡ዲበ⁴፡አራ
 ቱ፡ወንሱግ፡ሐይመቱ⁵፡ወመንገሌሁ፡መኃትወ፡
 ጽጉ፡የኃቱ። ውእተ፡ጊዜ፡ነቅህ፡እምንዋሙ⁶፡
 ወርእየ፡የፈ፡ርግብ፡ፀዓዳ፡በብርሃነ፡ማኅቶት፡ወ
 ወገረ፡በአፋሁ⁷፡ጦማረ፡ኅትምተ⁸። ወተስእሎ፡
 (B. fol. 65b. 1.) ለገብሩ፡ዘንተ፡እንዘ፡ያነከር፡ጥቀ።
 ወይቤሎ⁹፡እምአይቱ፡መጽአ፡ወእንተ፡አይ፡ቦ
 አ፡ዝንቱ¹⁰፡የፈ፡ርግብ፡እንዘ፡ሐይመቱ¹¹፡ቀ
 ልፍት፡በአውታረ፡መናስግት። ወይቤሎ፡ገ (A. fol.
 87a. 1.) ብሩ፡ኢያእመርኩ፡እምኅበ፡መጽአ፡ወእ
 ንተ፡ኅበ፡ቦአ፡እንበለ፡ዘእፊኢ፡እንዘ፡ይዌግር፡
 እምአፋሁ፡ጦማረ፡ኅትምተ፡ዘተኃትመት፡በማኅ
 ተመ፡ንጉሥ። ወሶቤሃ፡ተኃጥአ፡እምአዕይንቲሆ
 ሙ፡ውእቱ፡የፈ፡ርግብ። ወይቤ፡መስፍን፡ሊተ
 ሰ፡ናሁ፡ተሀውከኒ፡መንፈስየ፡ወተከውሰኒ፡ልብ
 የ፡በእንተዝ፡ነገር። ወእምዝ¹²፡ተንሥአ፡ፍጡነ፡
 ወነሥአ፡ለጦማር፡በእዴሁ፡ከሠተ፡ወአንበባ፡በ

ብርሃነ፡ማኅቶት። ወረከበ፡ቅልምተ፡ወእልምተ¹፡
 በእደ፡ንጉሥ። ወርጡብ፡ቅልመታ፡ከመ፡ዘተጽ
 ሕፈት፡ይእቲ፡ጊዜ፡ወትብል፡ከመዝ። መልእክ
 ት፡እምኅበ፡ንጉሥ፡ከሊፋ፡ኅበ፡አሐዱ፡መስፍ
 ን፡ሊቀ፡ም (A. fol. 87a. 2.) እት፡ሐራ፡መስተፀዕና
 ነ፡አፍራስ። ዘአዘዝከዎ፡ከመ፡ይሐር፡ወይዑድ፡
 አድያማተ፡ግብጽ፡ወይንሥት፡አብያት፡ክርስቲ
 ያናት። አእምርአ¹³፡ወለቡ¹⁴፡አመስፍን፡በእንተ፡
 እገሌአ፡ዘአፍቀሮ¹⁵፡እግዚአብሔር፡ልዑ (B. fol.
 66b. 2.) ል። [ኢታሕስምአ፡ላዕሌሁ፡ወላዕለ፡ቤተ፡
 ክርስቲያን፡በሀገረ፡አትሪብ። ወላዕለ፡ዮሎን፡አ
 ብያተ፡ክርስቲያናት፡እለ፡ሀለዋ፡በአድያመ፡ግብ
 ጽ። አላአ፡]።¹⁶ በጊዜ¹⁷፡ታንብባ፡ለዛቲ፡መጽሐ
 ፍ¹⁸፡ዘተቀልመት፡ወተአልመት¹፡በእዴየ፡ኢት
 ጐንዲ፡ተንሥአ፡ፍጡነ¹፡በጉጉዓ፡ወነዓ¹⁹፡ኅቤ
 የ። ወላዕለ፡ቤተ፡ክርስቲያን፡ዘሀገረ፡አትሪብ፡
 [ዘተሐንጸት፡በስማ፡ለእግዝእትነ፡ቅድስት፡ድን
 ግል፡ማርያም፡ወላዲተ፡ከ (A. fol. 87b. 1.) ምላክ፡]¹⁶
 ኢትኅልፍአ፡ወኢትትዓደዉ፡ወኢትፍቅድ፡አማ
 ስኖታ፡ለዮሎንሂ፡ከማሃ። ናሁአ²⁰፡ጸሐፍኩ፡ለ
 ከ²¹፡ዛቲ፡ጦማረ፡ዘዓሠርቱ፡ወአሐዱ፡ሰዓተ፡ሌ
 ሊት፡ከመዝአ፡ወከመዝአ፡(B. fol. 66a. 1.) ትእምር
 ትየአ። ወዓቀመ፡ሎቱ፡ትእምርተ፡ዘኮነ፡ማእከ

¹ B. omits this word.² B. ጸሎቱ፡ለኄር፡ብእሲ፡ርእዩ፡በከመ፡³ B. ወዝኩሰ፡⁴ B. ውስተ፡ዓራቱ፡⁵ B. adds በአውታር፡⁶ B. adds እስመ፡አልጸቀ፡ጊዜሁ፡ለነግህ።

ወበይእቲ፡ጊዜ፡ርእዩ፡

⁷ B. እምአፋሁ፡⁸ B. adds ወሶበ፡ርእዩ፡መስፍን፡ዘንተ፡አንከረ፡

ጥቀ።

⁹ B. ለገብሩ፡ወይቤሎ፡¹⁰ B. በአይቱ፡ቦአ፡ዝንቱ፡¹¹ B. ሀለወት፡ሐይመት፡ቀልፍተ፡በአቅፋሊሃ፡ዘወገረ፡እምአፋሁ፡ጦማረ፡ወኢያእመረ፡ከከመ፡እፎ፡ወፅአ። ወእምአይቱ፡
 መጽአ፡ወኅበ፡አይቱ፡የሐውር፡ወይቤ፡መስፍን፡ተሐውከተኒ፡ሕሊናየ፡ወትከውስ፡ልብየ፡በእንተ፡ዝን
 ቱ፡ነገር።¹² B. ወእምድኅረዝ፡ነሥአ፡ለጦማር፡ወከሠታ፡ወአንበባ፡በብርሃነ፡ማኅቶት፡¹³ B. ርጥበተ። ዘከመ፡ተጽሕፈት፡በይእቲ፡ሰዓት፡ዘእልምተ፡ነገረ፡መልእክት፡ዘይብል፡ከመዝ።¹⁴ B. adds አ, the sign of quotation, to each words of the letter.¹⁵ B. እገሌአ፡ዘኃረዩአ፡ወ

አፍቀሮአ፡

¹⁶ B. omits the words in brackets.¹⁷ B. ጊዜ፡¹⁸ B. ጦማርአ፡¹⁹ B. ወነዓ፡ፍጡነጸ፡ለበጺሕአ፡ኅቤየአ፡ወቤተ፡²⁰ B. ኢትኅልፍአ፡እምኔየአ፡ወኢትፈቅድአ።አማስኖታጸ። ወኢትንሥት፡ሕንፃሃጸ። ዘተሐንጸት፡በስመ፡ማርያም፡ወለዮሎንአ፡አብያተ፡ክርስቲያናት
 አ። በእንቲአሆንአ፡አዘዝኩከ፡ከመ፡ትንሥቶአ፡ወናሁአ፡²¹ B. አንአ፡ንጉሥአ፡በዛቲአ፡ጊዜአ፡ወከመዝአ፡ትእምርትአ፡ጸሐፍኩአ፡ለከ፡ዘንተአ፡በ፲ወ፩ሰዓተ፡ሌሊት። ወከመዝአ፡ዓውደ፡ዓመቱጸ፡አ
 እምርአ፡ወለቡአ፡መስፍንአ። ወወሀቦ፡ትእምርተ፡ዘኮነ፡ማእከ[ኪ]ሌሆሙ፡

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ዕለት፡ኃደገ፡ሎቱ።]፤ ወእምዝ፡ተሰነአሎ፡መስ
ፍን፡ለቀሲስ²፡ዮሐንስ፡ወሐረ፡እምኅቤ (A. fol.
88b.1) ሀ፡በሰላም³። (B. fol. 66b. 2.) ወነገደ፡መንገ
ለ፡ሀገረ⁴፡መቄዶንያ፡እንዘ፡የአኩቶ፡ለእግዚአ
ብሔር፡ወያነክር፡በዘርእየ፡ተአምረ፡ወመንክረ⁵።
ወበተፍጽሜት፡ክልኤቱ፡ወርኅ፡በጽሐ፡ሀገረ፡
መቄዶንያ፡ወበዊአ፡ኅበ፡ንጉሥ፡ተአምኖ፡ወሰ
ገዱ፡ሎቱ። ወሶበ፡ርእዮ፡ውእቱ፡ተፈሥሐ፡ፈ
ድፋደ፡ወሀቦ፡ሰላም፡ወአግኃሦሙ፡ለእለ፡ይቀ
ውሙ፡ዓውዶ፡ወይቤሎ፡ለመስፍን፡በጽሐከኑ፡
መጽሐፈ፡መልእክትየ፡ዘፈነውኩ፡ለከ፡በአፈ፡ዖ
ፈ፡ርግብ፡ፀዓዳ⁶። ወይቤሎ⁶፡መስፍን፡እው፡በጽ
ሐ፡ኅበየ፡እምቅድመ፡ኅሐ፡ጽባሕ፡ዘሌሊት፡ወ
መጸእኩ፡በከመ፡አዘዘከኒ፡ወነዋ፡ይእዜ፡ሀለወ
ት⁷፡ምስሌየ፡[ይእቲ፡ጦ (A. fol. 88b. 2.) ማር፡ወአ
ርአዮ፡ኪያሃ፡ወአንከረ፡ንጉሥ።]፤ ወይቤ⁸፡አማ
ን፡ኮነ፡ዝንቱ። ወይቤሎ⁹፡መስፍን፡አእግዚእ
የ¹⁰፡አምሕለከ፡[በእግዚአብሔር፡ሕያው፡]፤ ከመ፡
ትክሥት፡ሊተ፡ዘንተ፡ምሥጢረ፡[ዓቢየ፡]፤ ዘኢ
ይትሐለየ፡(B. fol. 67a. 1.) ውስተ፡ልበ፡ሰብእ። ወከ
መ፡ትነግረኒ፡ዘከመ፡እፎ፡ፈነውኩ፡ኅቤየ፡ዘኢሰ
ማዕኩ፡ዘከመዝ፡ነገር። ወይቤሎ፡ንጉሥ፡ናሁ፡
እነግረከ፡ዘኮነ፡ዓቢየ፡መንክረ፡እምቅድመ¹¹፡እ

ጽሐፍ፡ለከ፡ዛተ¹²፡ጦማረ፡እንዘ፡ሠለስቱ፡ዕለ
ት፡ቅድመ፡በአሐዱ፡ሰዓተ፡ሌሊት¹³፡እንዘ፡ሀ
ለውኩ፡ነዊምየ፡ርኢኩ፡እሳት¹⁴፡ይነድድ፡አማ
እከለ፡ቅጽርየ፡ውስተ፡ታዕካ¹⁵፡መንግሥትየ።
ወአብርሃ፡ብርሃኑ፡ኩሎ፡ምድረ። ወእቤላ¹⁶፡ለ
(A. fol. 89a. 1.) ነፍስየ፡ምንትኑ¹⁷፡ዝንቱ፡ዘበጽሐ
ኒ¹⁸፡ዮም፡ወቦአ፡ውስተ፡ቅጽርየ። ወይቤለኒ፡ብ
እሲ፡ብርሃናዊ፡ኢያእመርከኑ¹⁹፡ከመ፡እግዝእት
ነ፡ቅድስት፡ድንግል፡በክልኤ፡ማርያም፡ወላዲ
ተ፡አምላክ፡ናሁ²⁰፡መጽአት፡ወቦአት፡ውስተ፡
ቅጽርከ²¹፡ተንሥእ፡ስግድ፡ላቲ። ወካዕበ፡ሰማዕ
ኩ፡ድምፀ፡ዘየዓ (B. fol. 67a. 2.) ቢ፡እምድምፀ፡መ
በርቅት፡ወነጉድንድ። ወካልአን፡ይገብሩ²²፡ይባ
ቤ፡ወሐዋዝ፡ስባሔ²³፡ከመ፡ቃለ፡አርጋኖን። ወ
ዕአ፡ቃል፡እምኔሃ²⁴፡ወይቤለኒ፡መኑ፡አዘዘከ፡ከ
መ፡ትትዓደዋ፡ለቤተ፡መቅደስየ²⁵፡ዘሀለወት፡በ
ሀገረ፡አትራብ፡ወለምንት፡አዘዝከ፡አማስኖታ።
ወእቤ፡በቃለ፡ፍርኃት፡ሐሰ፡ሊተ፡እግዝ (A. fol.
89a. 2.) እትየ፡ዝንቱ፡ነገር፡ወአልቦ፡ዘአዘዝኩ፡
ምንተኒ፡ወኢያእመርከኑ²⁶፡ግሙራ። ወትቤለኒ፡
ናሁ፡ለእመ፡ኢጸሐፍከ፡መልእክተ፡ከመ፡ኢይ
ንስትዋ²⁷፡ለቤተ፡መቅድስየ፡ትመውት፡እኩየ፡
ሞት። ወበሳኒታ²⁸፡ዕለት፡በይእቲ፡ሌሊት፡ዘከ

¹ B. omits the words in brackets.² B. ወተሰነአሎ፡ለቀሲስ፡³ B. omits this

word.

⁴ B. ወነገደ፡በጊዜሃ፡መንገደ፡ሀገረ፡መቄዶንያ፡እንዘ፡ያነክር፡ወያአኩቶ፡ለእግ፡⁵ B. ወነበረ፡ውስተ፡ፍኖት፡ሕቀ፡እስከ፡በጽሐ፡መቄዶንያ፡ወበዊአ፡አምኖ፡ለንገሥ፡ወተፈሥሐ፡እስ
መ፡በጽሐ፡በሰላም። ወሶበ፡ተአተተ፡ሰብእ፡ይቤሎ፡ንጉሥ፡በጽሐከኑ፡መልእክትየ፡⁶ B. ወይቤሎ፡እው፡እግዚእየ። ወይቤሎ፡ምስለ፡መኑ፡ወይቤ፡ምስለ፡ዖፈ፡ርግብ፡ፀዓዳ፡በጽሐ፡ኅቤየ፡እምቅድ
መ፡ኅሐ፡ጽባሕ፡በይእቲ፡ሌሊት።⁷ B. ሀለወ፡⁸ B. ወይቤሎ፡አማን፡ኮነ፡⁹ B. ወ

ይቤ፡

¹⁰ B. አምሕለከ፡አእግዚእየ።¹¹ B. ልብ፡ወኢሰማዕኩ፡ዘከማሁ። ወካዕበ፡ይቤሎ፡ን

ጉሥ፡አንሰ፡እነግረከ፡እምቅድመ፡

¹² B. ዘንተ፡¹³ B. እንዘ፡ሀሎ፡፫ዕለት፡በቀዳሚሁ፡ዕ

ለተ፡ሌሊት። እንዘ፡ሀሎ፡ነዊምየ፡

¹⁴ B. እንዘ፡ይነድድ፡እሳት፡ውስተ፡ኩሎ፡ቅጽርየ።¹⁵ ወታዕካ፡¹⁶ B. ወእብላ፡¹⁷ B. ምንትኩ፡¹⁸ B. ዘቦአ፡¹⁹ B. ወአውሥአኒ፡

ብርሃናዊ፡ወይቤለኒ፡ኢያእመርከኑ። እስመ፡እግ፡

²⁰ B. መጽአት፡ኅቤከ፡²¹ B. ቅጽር፡ተ

ንሥእ፡ወስግድ፡

²² B. እንዘ፡ይገብሩ፡²³ B. ሰብሐት፡²⁴ B. ወካዕበ፡መጽአ፡ቃል፡

እመንገሌሃ፡

²⁵ B. ክርስቲያንየ፡²⁶ B. ወእቤ፡አንሰ፡ሊተ፡አእግዝእትየ። ወአልብየ፡ምን²⁷ B. ከ

ትኒ፡እምዝንቱ፡ነገር፡ወኢያእመርከኑ፡ግሙራ። ወይቤለኒ፡ዳግመ፡ውእቱ፡ቃል፡ለእመ፡

²⁸ B. ወሶበ፡ኮነ፡ሳኒታሁ፡

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ይሕንጹ፡ ቤተ፡ ክርስቲያን፡ ዘሠናይ¹፡ ራእያ፡ ወአ
ዳም፡ ላሀዩ። ወሐንጹ፡ (B. fol. 68 a. 2.) ቅሩብ፡ መንገ
ለ፡ ጽርሑ²፡ ወአሠነዩ፡ ፈድፋድ፡ ስነ፡ ሕንጹሃ። ወ
ገብረ፡ ንጉሥ፡ ስኢለ፡ ወሰጊደ፡ ወቅዳሴ፡ ውስቴ
ታ፡ ለለ፡ ነሉ³፡ ዓመት፡ ተዝከራ፡ ወበዓላ። ወካዕ
በ⁴፡ አስአለ፡ ሥዕለ፡ እግዝእትነ፡ ቅድስት፡ ድንግ
ል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ጥዕም
ት፡ ስም፡ ሕይወተ፡ ነሉ፡ ዓለመ፡ ለ (A. fol. 90 b. 1.)
ዝክረ፡ ስማ፡ ይደሉ፡ ሰጊድ፡ ወነበረ፡ ቦቱ፡ እንዘ፡
ይትፈሣሕ፡ በነሉ፡ መዋዕለ፡ ሕይወቱ። ወይእቲ፡
ሥዕል፡ ገብረት፡ ሎቱ፡ ተአምራተ፡ ወመንክራተ፡
ብዙኃ። እስከ፡ ፈለሰ፡ እምዝንቱ፡ ዓለም፡ ወቦአ፡
ውስተ፡ መንግሥተ፡ ሰማያት፡ ወነሉ፡ ሕዝብ፡ ወ
መኳንንት፡ እለ፡ ታሕተ፡ መንግሥቱ፡ ይትጋብኡ፡

ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ በዕለተ፡ በዓለ፡
ለእግዝእትነ፡ ያከብርዋ፡ ወያፈቅርዋ፡ ፈድፋድ፡ ወ
ሀለወት፡ እስከ፡ ዮም። ጸሎታ፡ ወበረከታ፡ ወምሕ
ረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊ
ት፡ ወምስለ፡ ነሉ፡ ውሉደ፡ ጥምቀት፡ ዘናፈቅራ፡
ኅቡረ፡ ይ (A. fol. 90 b. 2.) ምሕረነ፡ ለዓለመ፡ ዓለም፡
አሜን። ። ።

The following lines are added from B.

ተአምረ፡ ፍቅርኪ፡ ጽጌ፡ ሐና፡ በገጸ፡ ከሊፋ፡
አመ፡ ተዓውቀ።
ሰረረ፡ ያፍ፡ ነሢኦ፡ ዘመጽሐፈ፡ መልእክት፡ ረቀ።
በትእዛዘ፡ ዚአኪ፡ ያብጽሕ፡ ብሔረ፡ ርኅቀ።
ዓሣ፡ በሕርኒ፡ እንዘ፡ ይጸውር፡ ወርቀ።
ይጸብት፡ ቀላያተ፡ ወየዓርግ፡ ሐይቀ።

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.

ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማ
ርያም፡ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወ
ልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓ
ለም፡ አሜን። በእንተ፡ ዘከመ፡ አስተርአዩቶ፡ እግ
ዝእትነ፡ ለቴዎፍሎስ፡ ሊቀ፡ ጳጳሳት። ወዘከመ፡ ተ
ናገረቶ፡ ወአጽንዓቶ፡ እምድከመ፡ ፍኖት። ይቤ፡
ቴዎፍሎስ፡ ሊቀ፡ ጳጳሳት። ስምዑ፡ አበውዩ፡ ወአ

ኃውዩ፡ ዘእነግረክሙ፡ በፍርሀት፡ ወበሃይማኖት፡
ርትዕት፡ ዘአስተርአዩተኒ፡ እግዝእትነ፡ ቅድስት፡ ድ
ንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ (A. fol. 91 a. 1.)
አምላክ። በይእቲ፡ ሰንበት፡ እንተ፡ ኃለፈት፡ ፈጸ
መነ፡ ጸሎተ፡ ሌሊት። ወኖሙ፡ አኃው፡ ኤጲስ፡ ቆ
ጳሳት፡ እንተ፡ በሕቲቶሙ። ወዓረጉ፡ አነ፡ ኅበ፡
ውእቱ፡ ተሥላስ። ዘነበረት፡ ውስቴቱ፡ እግዝእት

¹ B. ዘሠናይ፡ ስና፡ በስማ፡ ለእግ/፡ etc. ቅሩብ፡
ጊደ፡

³ B. ነሉ፡ ዕለት፡

⁴ B. ends thus

ወይእቲ፡ ቤተ፡ ክርስቲያን፡ ዘሀለወት፡ እስከ፡ ዮ
ም፡ ወኢየማነ፡ ሕንፀታ፡ ናሁ፡ ሰማዕከሙ፡ አፍቁራኒሁ፡ ለክርስቶስ። ዘንተ፡ ተአምረ፡ ዐቢዩ፡ ዘገብረት፡ እ
ግዝእትነ፡ ቅድስት፡ ድንግል፡ በጄማርያም፡ ወላዲተ፡ አምላክ። ወንሕነ፡ ዓዲ፡ ንስኢሎ፡ ለዘተወልደ፡ እምኔ
ሃ። ወኮነ፡ መድኃኒተ፡ ለአዳም፡ ወዘርኡ፡ ከመ፡ ይስረይ፡ ለነ፡ ኃጣውኢነ፡ ወይደምስስ፡ አበላነ። ወይርድአ
ነ፡ በጊዜ፡ ምንዳቤን፡ ወያሥምር፡ ፍሬሃ፡ ለምድርነ፡ ወይሕዕኖሙ፡ ለአለ፡ ተወልዱ፡ (B. fol. 68 b. 1.) ሕፃናት፡
ወሀብ፡ ኃይለ፡ ለአዕሩግ። ወያንኅ፡ መዋዕሊሁ፡ ለገብራ፡ ኃይለ፡ ማርያም። ወያጽንዓነ፡ ዲበ፡ ሃይማኖት፡ ር
ትዕት፡ በትንብልናሃ፡ ለዛቲ፡ ድንግል፡ ንጽሕት፡ ለእግብርቲሃ፡ ወለአዕማቲሃ። ወሊተኒ፡ ለኃጥእ፡ ገበርኪ፡
ኃይለ፡ ማርያም። ለዓለመ፡ ዓለም፡ አሜን።

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 ውስቴቱ ። ወሀለዉ : አድግ : ወላህም : ወሰገዱ : ሎ
 ቱ : ወአስተማወቅዎ : በእስትንፋሶሙ : እስመ : መ
 ዋዕለ : ቀር : አሜሃ ። አመ : ዕሥራ : ወተሠው : ለ
 ወርቃ : ታኅሣሥ : ወነጸርኩ : ሶቤሃ : (A fol. 92b. 2.)
 ወናሁ : መላእክት : ወሊቃነ : መላእክት : ሱራፌል :
 ወኪሩቤል : ይመጽኩ : በበነገዶሙ : ወይሰግዱ : ወ
 ይሴብሕዎ : በበ : ልሳናቲሆሙ : ወይብሉ : ዛቲ : ዕ
 ለት : እንተ : ገብረ : እግዚአብሔር : ወባረካ ። ወይ
 መጽኑ : ኅቤዩ : ወያከብሩኒ : እስመ : ክብር : ተው
 ሀበ : ሊተ : እምኅበ : አብ : ወይቤሉ : ቡርክት : አ
 ንቲ : እምአንስት : ወቡሩክ : ፍሬ : ከርሥኪ : ዘወፅ
 አ : ከመ : ያሠኒ : ሕዝቦ : ዘማሰነ : በኃጢአት ፤ አን
 ቲ : መርዓት : እንበለ : ነዉር : ወአልብኪ : ጽልሑ
 ት ። አንቲ : ርግብ : ክብርት : እሙ : ለእግዚእ : ን
 ግሥት ፤ እሙ : ለንጉሥ : ሕያው : ዘአስተርአዩ : እ
 ምኔኪ : ወኮነ : ሕይወተ : ዓለም : ወ (A. fol. 93a. 1.)
 ብፀዓን : ንሕነ : ዘርኢናሁ : ለእግዚእ : እንዘ : ይት
 ወለድ : በሥጋ ፤ ወቀርበ : ኅቤዩ : ቅዱስ : ገብርኤ
 ል : በገጽ : ብሩህ : ወፍሠሕ : ወሰገደ : ሊተ : ወይ
 ቤለኒ : ዝኬ : ውእቱ : ዘዜነውኩኪ : ወአብሰርኩ
 ኪ : በእንቲአሁ : እምትካት : ከመ : ያስተርኢ : በላ
 ዕሴኪ ። ወይሁብ : ምሕረተ : ወኃይለ : ለኩሉ : ሕ
 ዝብ : ዘየአምን : በስሙ : ወይገንዩ : ለስብሐቲሁ ።
 ወእምዝ : መጽአ : ዮሴፍ : ወምስሌሁ : ሰሎሜ : ወ
 ወልዲት ። ወርእያ : ተፈሥሐት : ዓቢዩ : ፍሥሐ ።
 ሶበ : ርእዩቶ : ለሕፃን : በውስተ : ኅል : ወሰገደ : ሎ
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 እያ : አዕይንትዩ : ፍሥሐክ : ዮም : ዘመጸእ : ብው
 ስተ : ዓለም : ከመ : ትሥረይ : አበሳሆሙ : ለ (A. fol.
 93a. 2.) ኃጥአን : ወአነሂ : እምኔሆሙ ። ወተመይጠ
 ት : ኅቤዩ : ወትቤለኒ : ብፅዕት : አንቲ : እሙ : ለእ
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 ወይቤሉ : እግዚእነሰ : ያስተርኢ : እምድንግል ።
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 ምኩሎን : አንስት : ዘዲበ : ምድር : (A. fol. 94b. 1.)
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 ወእምድኅረዝ : አመ : ስሙን : መጽአ : ከመ : ይግ
 ዝርዎ : በከመ : ሕገ : አይሁድ ። ወሰመይዎ : ስሞ :
 ኢየሱስ : በከመ : ይቤለኒ : መልአክ : እምቅድመ :
 እፅንሶ ። ወበውእቱ : መዋዕል : መጽኑ : ሰብአ : ሰ
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 በ : ዚአሁ : በምሥራቅ : ወመጸእነ : ከመ : ንስግድ :
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 አድያሚሃ : ለኢየሩሳሌም : ወአስተጋብአ : ኩሎ :
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 ወለድ : ክርስቶስ : ወማእዜ : ዕድሜሁ ። ወይቤል
 ዎ : በዝ : መዋዕል : በቤተ : ልሔም : ዘይሁዳ ። በከ
 መ : ይቤ : ሚልክያስ : ነቢይ ። አንቲኒ : ቤተ : ልሔ
 ም : ምድረ : ኤፍራታ : ኢኮንኪ : ሕፅፅተ : እምአዕ
 ፃዳተ : ይሁዳ : እስመ : እምኔኪ : ይወፅእ : ንጉሥ ።
 ወይሬእዮሙ : ለሕዝብዩ : እስራኤል ። ወይቤሎሙ :
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 ን ። ወሶበ : ረከብከምዎ : ንፁ : ወንግሩኒ : (A. fol.
 94a. 1.) ከመ : እስግድ : ሎቱ ፤ ወአኮ : ይስግድ : ሎ
 ቱ : አላ : ከመ : ይቅትሎ ። ወመሰሎሙ : ከመ : ም
 ድራዊ : ውእቱ : ወዘበምድር : መንግሥቱ ። ወሰሚ
 ሶሙ : ሰብአ : ሰገል : ዘንተ : በኅበ : ንጉሥ : ወፅኡ :
 እንዘ : የኃሥሥዎ ። ወውእቱ : ከከብ : ይመርሐሙ :

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 ውክም : ሐሊበ : ለሕፃንዩ : ወአልባሲሁኒ : አምሳለ :
 ወይን :: በከመ : አልባሰዩ : ዘአልበሱኒ : አበውዩ :
 አመ : አብኡኒ : ቤተ : መቅደስ :: ወእምአመ : ለበስ
 ኩ : ኢያሰስልኩ : እምላዕሌዩ :: ወአሣኦኒሁኒ : በአ
 ምሳለ : ወርቅ : ውስተ : እገሪሁ : ለወልድዩ :: ወና
 ሁ : ከልኤቱ : ፈያት : እንተ : ይእቲ : ፍኖት : አሐ
 ዱ : እምብሔረ : ግብጽ : ወከልኡ : እምብሔረ : ዕ
 ብራዊያን : ወይቤሎ : ዕብራዊ : ለግብጻዊ :: አንሰ :
 አፈቅር : እንሣእ : አልባሲሃ : ለዛቲ : ብእሲት : ወአ
 ልባሰ : ወልዱ : እስመ : ይመስል : አልባሰ : ነገሥ
 ት :: ወሶበ : ረከብከዎሙ : በገዳም : እምነሣእኩ ::
 ወባሕቱ : ጥቃ : ሀገር : ሀለ። ወይቤሎ : ግብጻዊ :
 ለካልኡ : ኅድግ : ንሐር :: እስመ : ኢርኢኩ : ዘከመ
 ዝ : ሕፃ (A. fol. 95 b. 2.) ነ : እምአመ : ተፈጠርኩ :: ወ
 እንዘ : ከመዝ : ይትናገሩ : አውዕአ : ጥበ : እምአጥ
 ባትዩ : ለሕፃን : ወፈቀድኩ : አስትዮ :: ወነጸርኩ :
 ዓውድዩ : ወኢረከብኩ : ወተንሣእኩ : ወወሰድከዎ :
 ውስተ : ሀገር : ወሰአልከዎን : ለአንስት : ያስትያሁ :
 ማዩ : ወአልቦ : ዘወሀበኒ : እስመ : አልቦሙ : ምሕ
 ረት : ለሰብአ : ይእቲ : ሀገር :: ወርእዮሙ : ፈያት :
 ከመ : ሐርኩ : ውስተ : ሀገር :: ገብኡ : ድኅሬሆሙ :
 ወሐሩ : ኀበ : ዮሴፍ : እንዘ : ይነውም : መሰጡ : አ
 ሣዕነ : ወልድዩ : ወገባእኩ : ወአንቃህከዎሙ :: ወእ
 ቤሎሙ : ተንሥኡ : ንሐር : እምዛቲ : ሀገር : እስመ :
 ውሑዳነ : ምሕረት : እሙንቱ : ወኃሠሥኩ : ማዩ :
 ወአልቦ : ዘወሀበኒ : ወኢረባሕኩ : ዘእንበለ : አሣዕ
 ነ : ወልድዩ : ዘነሥኡ : ፈያት :: ወ (A. fol. 96 a. 1.) ዘን
 ተ : ብሂልዩ : በከይኩ :: ወርእዮ : ፍቁር : ወልድዩ :
 ብከይዩ : ኃሠሠ : አንብዕዩ : በእዴሁ : ወአውረደ :
 ንስቲተ : አጽባዕቶ : ውስተ : ምድር :: ወነቅዓ : ማ
 ዩ : ዘይውኀዝ : ወሰተይነ : እምኔሁ : ጥዑመ : ከመ :
 መዓር : ወፀዓዳ : ከመ : ሐሊብ :: ወአተቦ : ለውእ
 ቱ : እንዘ : ይብል : ለይኩን : ዝንቱ : ማይ : ለኩሉ :
 ዘይሰትዮ :: ፈውሰ : ወጥዒና : ዘእንበለ : ለሰብአ :
 ሀገር : ይኩን : መሪረ : ውስተ : አፋሆሙ :: ወኢይ
 ሕዩው : አሐዱ : እምኔሆሙ :: ወእምዝ : በላዕነ :
 ንስቲተ : ወጸርከዎ : ለፍቁር : ወልድዩ : ወተንሣእ

ነ : ከመ : ንሐር :: ወበጊዜሃ : ወድቁ : በቅጽበት : ወ
 መኳርብቲሆሙ :: ወኢተርፈ : አሐዱ : እምኔሆሙ :
 ወተሰብሩ : ግ (A. fol. 96 a. 2.) ያዩሙ : ለለ : ከፍሎ
 ሙ :: ወኩኑ : ከማሁ : አማልከቲሆሙ : ውዱቀ : ፩፩
 ላዕለ : ካልኡ : ወተሰብሩ :: ወእንዘ : ነሐውር : መል
 ዕልተ : ግብጽ : መጽኡ : አድባር : ወጸላዕት : ወአራ
 ዊት : ወሰገዱ : ወሰብሕዎ : ለወልድዩ :: ወሶበ : ነሐ
 ውር : ዩሐውሩ : ምስሌነ :: ወተመይጦ : ወልድዩ :
 መንገሌሆሙ : ወወደዩ : እዴሁ : ዘየማን : መንገለ :
 ደብር : ዘመንገለ : ጽባሕ :: ወእዴሁ : ዘፀጋም : ው
 ስተ : ደብር : ዘመንገለ : ምዕራብ :: ወይቤሎሙ : ቁ
 ሙ : ወናሁ : አሠረ : እዴከሙ : ውስተ : ከኩሕ :
 ከመ : ዘጽቡር : ያስተርእዩ : እስከ : ዮም : ለሰብአ ::
 ወይቤሎሙ : ኩኑ : ትእምርተ : ለእለ : ኢየአምኑ :
 ብዩ : ወይከሕዱ : ምጽአትዩ :: ወለረሲአን : አይሁ
 ድ : ወለሂሮድስ : ርጉም : ወለመንግሥቱ :: (A. fol.
 96 b. 1.) ወለኩሉ : ዘኢየአምን : በስምዩ : ቅዱስ :: ወ
 ይቤሎሙ : እሙንቱ : አድባር : አእመርከሙኒ : ወ
 አመንከሙ : ብዩ : እለ : አልብከሙ : ነፍስ : ወሥ
 ጋ : ወኢአምኑኒ :: ነገሥትኒ : እለ : ፈጠርከዎሙ :
 በአርአያዩ : ወበአምሳልዩ : ወኢገነዩ : ለስብሐትዩ ::
 ወእለሂ : መጻእኩ : በእንቲአሆሙ : ውስተ : ዓለም ::
 ወኢያክበሩኒ : ወኢተወከፉኒ : ዳእሙ : ኃሠሠኒ :
 ይቅትሉኒ : እስከ : መጻእኩ : ወበጻሕኩ : ውእቱ :
 ዝ : ብሔር :: ወከመዝ : የሀሉ : ስምዩ : ወስመ : እም
 ዩ : ንጽሕት : በዕበይ : ወስብሐት : እስከ : ትውልደ :
 ትወልድ :: ወእምዝ : በጸሕነ : ሀገረ : እስሙናይን :
 ውስተ : ቀዳሚ : አንቀጸ : ማኅፈድ : ዘአርባዕቱ : ማ
 ዕዝኒሃ : ወይትሌዓል : እምሀገር : ወድቀ : ሀገረ : ወ
 ተሰብረ : (A. fol. 96 b. 2.) እስመ : ያጣዕ። ሎቱ :: ወ
 ይቤሎ : እግዚእ : ኢየሱስ : ኩን : ትእምርተ : ለዛ
 ቲ : ሀገር : ወለሰብአ : እስከ : ለዓለም :: ወኩነ : በከ
 መ : ይቤሎ : ወኩነ : መዝበረ : እስከ : ዮም :: ወሀ
 ሎ : ዕፀ : ውስተ : ውእቱ : መካን :: ወሰገደ : ታሕ
 ተ : እገሪሁ : ለወልድዩ :: ወይቤሎ : ሐዊሳ : ለምጽ
 አትከ : ኢየሱስ : ወልደ : እግዚአብሔር :: ወተናገ
 ሮ : እግዚእ : ወይቤሎ : ኢይኩን : ውስቲትከ : ነቀ
 ዝ : እስከ : ለዓለም :: ወትሂሉ : ለተዝካረ : በዓትዩ :

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አማልክት፡ ይትነሠት፡ ወይሰዓር፡ ግብረ፡ ሀገርን።
 ወይትነሥኡ፡ ላዕሌን፡ ጸላዕትን፡ ወያማስኑ፡ ሀገረን፡
 ወይትነሠት፡ ክብርን። ወሰሚረሥ፡ ገነውተ፡ አማ
 ልክት፡ ወኑልቆሙ፡ ምእት፡ መጽኡ፡ ኅቤን፡ ምስ
 ለ፡ አብትር፡ ወዕፀው። ወአፈድፈዱ፡ ላዕሌን፡ ጽዕ
 ለተ፡ ወይቤሉ፡ ምንተ፡ ትፈቅዱ፡ በኅቤን፡ ሐሩ፡
 ከመ፡ ኢይምጽኡ፡ ወራዙት፡ ወኢይቅትሉክሙ፡
 እስመ፡ ነገሩን፡ አማልክቲን፡ ከመ፡ ይትመዝብር፡
 ሀገረን፡ በእንቲአክሙ። ወወዕኡ፡ አንስቲያሆሙ፡
 ወደ (A. fol. 98b. 1.) ቂቆሙ፡ ወይጸርፉ፡ ላዕሌን። ወጸ
 ርክዎ፡ ለወልድየ፡ ወሐርኩ፡ እንዘ፡ አኃዝን፡ ወእ
 በኪ፡ ወእቲክዝ፡ በልብየ፡ እስመ፡ ኢተወክፉን፡ ወ
 ኢያኅደሩን። ወሶበ፡ ሰሰልን፡ እምሀገር፡ ተመይጠ፡
 ወልድየ፡ ወአውገዛ፡ ለይእቲ፡ ሀገር፡ እንተ፡ ስማ፡
 ቊስያ። ወይቤሎሙ፡ ኩኑ፡ ውሐዳን፡ ወድኩማን፡
 ወምኑናን፡ እምኩሉ፡ አሕዛቢ፡ ግብጽ፡ ወኢይብቊ
 ል፡ ውስተ፡ ምድርክሙ፡ ዘእንበለ፡ ፃማ፡ ወጉዕት
 ያ፡ ወኢይኩን፡ ሥውረ፡ ምድርክሙ፡ ወኢይብዝ
 ኅ፡ ከሀናቲክሙ፡ ዘእንበለ፡ አሐዱ፡ ድኅረ፡ አሐ
 ዱ፡ ወኢይኩን፡ በረከተ፡ እምየ፡ ላዕሌክሙ፡ ወኢ
 ይኩን፡ ምድርክሙ፡ በከመ፡ ወዕኡ፡ እምአፉየ። ወ
 ዘንተ፡ ብሂሎ፡ ሐረ፡ ወእምዝ፡ ነበርን፡ ወኃለፍን፡
 ከመ፡ ናዕርፍ፡ በላዕሌን፡ ንስ (A. fol. 98b. 2.) ቲተ።
 ወሀሎ፡ በትረ፡ ዘይት፡ ውስተ፡ እዴሁ፡ ለዮሴፍ፡
 ወነሥኡ፡ ኢየሱስ፡ በእዴሁ፡ ቅዱስ። ወተከሎ፡ ው
 ስተ፡ ውእቱ፡ መካን፡ ወይቤ፡ ይኩን፡ በረከት፡ ለ
 ሰብአ፡ ዝንቱ፡ መካን፡ እስከ፡ ለዓለም። ወተዝካረ፡
 ሐረትየ፡ ውስተ፡ ዝንቱ፡ ፍኖት። ወሶቤሃ፡ በቄለ፡
 ወለምለመ፡ አእፀቂሁ፡ ወፈረየ፡ ከመ፡ ዘእምትካ
 ት፡ ዕፁ፤ ወፈቅድን፡ ንሐር፡ ወሀሎ፡ አእፃዳት፡ ዓ
 ውደ፡ ውእቱ፡ መካን፤ ወአንጸረ፡ ዮሴፍ፡ በአፅባዕ
 ቱ፡ ወይቤ፡ ኅበ፡ አይ፡ ሀገር፡ ንሐር፡ እስመ፡ መስ
 የ፡ መዓልት፡ ወመጽኡ፡ ሌሊት። ወእቤሎ፡ ኢነሐ
 ውር፡ ኅበ፡ አእፃዳት፡ አላ፡ ነሐውር፡ ውስተ፡ ገዳ
 ም፡ ወእንዘ፡ ነሐውር፡ በገቦ፡ ደብር፡ ጊዜ፡ የዓርብ፡
 ፀሐይ። ወናሁ፡ ክልኤተ፡ ፊያ (A. fol. 99a. 1.) ት፡ እ
 ለ፡ ረከብናሆሙ፡ ቀዳሚ፡ አፍአ፡ ሀገር፡ ተለጧን፡
 እምሀየ፡ ውስተ፡ ዝንቱ፡ መካን፤ ወሶበ፡ ርእዩን፡ ዓ

ገቱን፡ ወሰይሮሙ፡ ምሉሕ፡ ውስተ፡ እደዊሆሙ።
 ወይቤሎሙ፡ አሕመምክሙን፡ ብዙኃ፡ መዋዕለ፡ እ
 ንዘ፡ ንተልወክሙ፡ ወኢረከብን፡ በኅበ፡ ንነሥኡክ
 ሙ፡ ዘእንበለ፡ ዮም፡ ወናሁ፡ ወደቅሙ፡ ውስተ፡
 እደዊን። ወዘንተ፡ ብሂሎ፡ መሠጥዎ፡ ለፍቁር፡ ወ
 ልድየ፡ እምእደውየ፡ ወነሥእዎ፡ አልባሲሁ፡ ወከ
 ማሁ፡ ነሥኡ፡ አልባስየ። ወዓዲ፡ ሞጣሕተ፡ ዘዲ
 በ፡ ርእስየ። ወተሠውጠ፡ ኅበ፡ ዮሴፍ። ወውእቱ
 ሰ፡ ከመ፡ በግዕ፡ ዘአልቦ፡ ጉሕሉት፡ ወመሠጥዎ፡
 ልብሶ። ወሶበ፡ ርእየት፡ ሰሎሚ፡ ዘንተ፡ ኩሎ፡ ገደ
 ፈት፡ ልብሳ፡ (A. fol. 99a. 2.) ወነሥኡሙ፡ አልባሲን፡
 ቆሙ፡ እምርኑቅ፡ ወተናገረ፡ አሐዱ፡ አምሳለ፡ ካ
 ልእ፡ ወሶበ፡ ርኢክዎሙ፡ ቀዊሞሙ፡ እንዘ፡ ይት
 ማከሩ፡ ፈራህኩ፡ ዓቢየ፡ ፍርሀተ። ወእቤ፡ በልብ
 የ፡ ይመጽኡኒ፡ እንጋ፡ ወይቅትልዎ፡ ለወልድየ።
 ወነሣእክዎ፡ ዲበ፡ እደውየ፡ ወአንበርኩ፡ ገጽየ፡
 ዲበ፡ ገጹ፡ እንዘ፡ እበኪ፡ ወእብል፡ አሌ፡ ሊተ፡ አ
 ፍቁር፡ ወልድየ፡ አይቱ፡ አሐውር፡ እምዛቲ፡ ሰዓ
 ት። ወአይቱ፡ አመሥጥ፡ ጐይይኩ፡ ምስሌክ፡ እም
 ኢየሩሳሌም፡ በፍርሀተ፡ ጸላዲ፡ ሄሮድስ፡ ከመ፡ ኢ
 ይቅትልክ፡ ወልድየ፡ ፍቁር፡ ወልድየ፡ ወፍቁረ፡ ነ
 ፍስየ፡ እምኅየሰኒ፡ ሶበ፡ ወረድኩ፡ ውስተ፡ ምድር
 የ፡ ወእም፡ ሞትኩ፡ እም፡ አርአይ፡ ዘንተ፡ ኩሎ፡
 ሕማመ። ወናሁ፡ እፈርሀ፡ ከመ፡ ኢይንሥኡክ፡ እ
 ለ፡ የአክዩ፡ እምሄሮድስ፡ እምኅየሰኒ፡ ሶበ፡ ሐለው
 ኩ፡ ው (A. fol. 99b. 1.) ስተ፡ ቤተ፡ ልሔም፡ ኅበ፡ እ
 ለ፡ የአምርዎ፡ ለዮሴፍ፡ እምሰአሎሙ፡ በእንቲአክ፡
 ከመ፡ ኢይቅትሉክ። ወይልየ፡ ፍቁር፡ ወልድየ፡ እ
 ስመ፡ ንእስት፡ አነ፡ ድንግል። ወኢየአምር፡ ዘን
 ተ፡ ኩሎ። አብርሃን፡ አዕይንትየ፡ መነ፡ አአምር፡
 በዝ፡ ምድር። ወናሁ፡ ሀሎኩ፡ ውስተ፡ በድው፡ ወ
 ኢየአምር፡ መካን፡ ወኢሀገረ፡ ኅበ፡ አሐውር፤ አ
 ይቱ፡ ሀለዉ፡ እለ፡ የአምሩኒ፡ ይብክዩ፡ ዮም፡ ምስ
 ሌየ፡ ወኩሎን፡ አንስት፡ እለ፡ ወለዳ፡ ደቂቀ፡ ይር
 አያ፡ ኅዘንየ፡ ወምንዳቤየ፡ ዘረከበኒ፡ ወፍርሀተ።
 ዘውስተ፡ ልብየ፡ ወዘውስተ፡ ሕሊናየ፡ ዘበጽሐኒ፡
 ዮም፡ አፍቁር፡ ወልድየ፡ ኢጸመውኩኑ፡ ምስሌክ፡
 እንዘ፡ እጐይይ፡ ከመ፡ ኢይርከብክ፡ እኩይ። አብር

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 ንባርኮ : ለእግዚአብሔር : ነሎ : ኑኃ : ሌሊት :: ወ
 በጽባሕ : ረከብነ : ዓዘቅተ : ማይ : ወተፈሣሕነ : ከ
 መ : ንስተይ : ወንሕፅብ : ሕፃነ : ወወሰድክዎ : ኅበ :
 ዓዘቅት :: ወአውፅአ : አፅባዕቶ : ወባረኮ : ወመልአ
 ት : ማይ :: ወበጊዜሃ : ከሠተ : አፋሁ : ወባረኮ : እን
 ዘ : ይብል : ነኝ : ጥዑመ : ውስተ : አፈ : ነሎ : ወ
 ኩን : ከመ : ፈለግ : ዘፈለገ : ብሔረ : ግብጽ : ወይሕ
 የው : ነሎ : ዘይትአመን : እምኔሁ : በርትዕት : ሃይ
 ማኖት : እምነሎ : ደዌ : ወሕማም : ወገባእነ : ውስ
 ተ : ቤቶ :: ወነ (A. fol. 101a. 2.) በርነ : ምስለ : ሕፃን :
 ወዮሴፍ : ወዓደት : ሰሎሜ : ውስተ : ቤት :: ወረከበ
 ት : ጸሕለ : ወጽዋዓ : ዘከመ : አስተዳለው : ለነ :: ወ
 ሰሎሜ : ዘልፈ : ተሐፅቦ : ለሕፃን : ወአነ : ዓጠብዎ :
 ሐሊበ : እምአጥባትየ :: ወሲሳየኒ : እምእግዚአብሔ

ር : ያመጽኡ : ወዘልፈ : እሬእዮሙ : ለመላእክት :
 ወሰራዊተ : ሰማይ : ይሰግዱ : ኅበ : እገሪሁ : ለፍቁ
 ር : ወልድየ : እንዘ : አጥባትየ : ውስተ : አፋሁ :: ወ
 ይቤሎ : በልሳኖሙ : ቡሩክ : እግዚአ : ዘመጸእክ : በ
 ዝንቱ : ትሕትና : ከመ : ታሕይዎ : ለአዳም : ወለዘ
 ርኡ : እለ : ገብረቶሙ : እዴክ : በአርአያክ : ወበአ
 ምሳሊክ :: ቡሩክ : ቀዳማዊ : ቃል : ዘወፅአ : እምአ
 ፋሁ : ለአብ : አኅዜ : ነሎ : ክብር : ለቅድስት : ድ
 ንግል : እንተ : ማመወት : ምስሌክ : በልደትክ : ወእ
 ምዝ : ነበርነ : ወአዕረፍነ : እምሞግ : ዘረ (A. fol.
 101b. 1.) ከሰነ : ወይመጽኡ : ኅቤነ : መላእክት : ወይ
 ትለአኩነ : ወይሌአሉነ : አእዝእትየ : ቅድስት : ድ
 ንግል : በክልኤ : ማርያም : ወላዲተ : አምላክ : ጥዕ
 ምተ : ስምዕ :: ጸሎትኪ : ወስእለትኪ : የሀሎ : ምስ
 ለ : ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አሜን :: ::

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

(B. fol. 69b. 1.) ተአምሪሃ : ለእግዝእትነ : ቅድስት :
 ወድንግልት : በጀማርያም : ወላዲተ : አምላክ ::
 ጸሎታ : ወበረከታ : የሀሎ : ምስለ : ገብራ : ኃይለ :
 ማርያም : ለዓለመ : ዓለም : አሜን ::

ስምዑ : አበውየ : ወአኃውየ : ከመ : ንንግርክ
 ሙ : ዘንተ : ተአምረ : ዓበየ :: ዘኮነ : ለእግዝእትነ :
 ቅድስት : ድንግል : በጀማርያም : ወላዲተ : አምላ
 ክ :: ዘነገሩኒ : አበው : ቅዱሳን : ሰማዕትየ : እግዝአ
 ብሔር : ከመ : ኢይዌስክ : ወኢያነትግ :: ወይቤሎ
 ነ : ነበረ : በምድረ : ሶርያ : ፩ ብእሲ : ለብሐዊ : ፈራ
 ሄ : እግዚአብሔር : ወያፈቅራ : ለእግዝእትነ : ቅድ
 ስት : ድንግል : በጀማርያም : ወላዲተ : አምላክ :: ወ
 ያዊድሳ : እማዕምቀ : ልቡ :: ወአስተርአ (B. fol. 69b. 2.)
 የቶ : እግዝእትነ : ቅድስት : ድንግል : በጀማርያም :
 ወላዲተ : አምላክ : ለውእቱ : ለብሐዊ : በዕለተ : ሰ
 ኑይ : ጊዜ : ነግሀ : በዓቢይ : ግርማ : እንዘ : ትለብስ :
 ብርሃነ : መላእክት : ይተልውዋ :: ወትቤሎ : ሰላም :

ለክ : አፍቁርየ : ወፍቁረ :: ወይእዜኒ : መጸእኩ : ኅ
 ቤክ : ከመ : ትዌድሰኒ : በአብዝኖ : ከመ : ይኩን :
 ሊተ : ተዝካረ : እስክ : ለዓለም :: ወይቤላ : አእግዝ
 እትየ : አንሰ : ድኩም : ወምኑን : እፎ : እክል : ወ
 ድሶተኪ :: ወባሕቱ : ባርክኒ : በእዴኪ : ቅድስት : አ
 መዝገበ : በረከት : ወትቤሎ : በረከተ : ወልድየ : ወ
 በረከተ : አቡሁ : ወበረከተ : መንፈስ : ቅዱስ : የሀ
 ሎ : ምስሌክ : አሜን :: ወሶበ : ትቤሎ : ከመዝ : መ
 ልአ : (B. fol. 70a. 1.) ላዕሌሁ : ጸጋ : ምንፈስ : ቅዱስ ::
 ወከሠተ : አፋሁ : ወይቤ : ፈቀደ : እግዚአ : ያግዕዝ :
 ለአዳም :: ኅዙነ : ወትከዘ : ልበ : ወያግብአ : ኅበ :
 ዘትካት : መንበሩ :: ወነበበ : እስክ : ተፍጻሜቱ : ው
 ዳሌ :: ማርያም : ዘሰኑይ : እንዘ : ይትናገር : መንፈ
 ስ : ቅዱስ : በአፋሁ :: ወሶበ : ፈጸመ : ወድሶታ : በረ
 ከቶ : እግዝእትነ : ቅድስት : ድንግል : በጀማርያም :
 ወላዲተ : አምላክ : ወአምኃቶ : ወወሀበቶ : ሰላም :
 ወዓርገት : ውስተ : ሰማይ : በዓቢይ : ስብሐት :: ወ

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በአፈ : መላእክት : ወሰብእ : እለ : ይነብሩ : ውስ
ተ : ነሉሂ ።

ማርያም : ድንግል : ማርያም : አፈወ : ርኄ ።
ከመ : ለብሐዊ : ፍቁርኪ : አቅርብኩ : እማኔ ።
ለዝክረ : ስምኪ : ዘይም (B. fol. 71b. 2.) ዕዝ : እምርኄ ።

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

ተአምሪሃ : ለእግዝእትነ : ቅድስት : ድንግልት :
በ፪ማርያም : ወላዲተ : አምላክ ። ጸሎታ : ወበረከ
ታ : የሀሉ : ምስለ : ገብራ : ኃይለ : ማርያም : ለዓለ
መ : ዓለም : አሜን ።

ወሀሎ : ፩ ብእሲ : እንዘ : የሐፅብ : አልባሲሁ : ወ
መጽአ : ከልእ : ብእሲ : ወሜጠ : ውእተ : ማየ : ኅ
በ : ከልእ : ፍኖት ። ወይቤሎ : ውእቱ : ሐፃቢ : በጸ
ሎታ : ለእግዝእትነ : ቅድስት : ድንግል : በ፪ማርያ
ም : ወላዲተ : አምላክ : ኅድግ : ዘንተ : ማየ : ወሂ

ደ : ውእቱ : ብእሲ : ወአውገዘ : ካዕበ : ወሥልሰ ።
ወዓበዮ : ውእቱ : ብእሲ : ወውእተ : ጊዜ : ተመይ
ጠ : ማይ : መንገል : ዓቀብ ። ወተጋብኡ : ነሉ : ሰብ
እ : ወአንከሩ : ዘኮነ : ወነበ (B. fol. 72a. 1.) ረ : ብዙ
ኃ : መዋዕለ ። ወካዕበ : ተመይጠ : ማይ : ኅበ : ማ
ኅደሩ : በፈቃደ : እግዚአብሔር ። ወበስእለታ : ለ
እግዝእት : ነሉነ ። ወኃይለ : ረድኤታ : የሀሉ : ም
ስለ : ገብራ : ኃይለ : ማርያም ። ለዓለመ : ዓለም :
አሜን ።

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

ተአምሪሃ : ለእግዝእትነ : ቅድስት : ወድንግልት :
በ፪ማርያም : ወላዲተ : አምላክ ። ጸሎታ : ወበረከ
ታ : የሀሉ : ምስለ : ገብራ : ኃይለ : ማርያም : ለዓለ
መ : ዓለም : አሜን ።

ወሀሎ : ፩ መነኮስ : ዘስሙ : ጢሞቴዎስ : መጋቤ :
ቤተ : ክርስቲያን ። ወያፈቅራ : ለእግዝእትነ : ቅድስ
ት : ድንግል : በ፪ማርያም : ወላዲ : አምላክ ። ወአ
ሐተ : ዕለተ : ሰትየ : ወይነ : ሰክረ : ወኖመ : ወኢተክ
ሀሎ : ከመ : ይ (B. fol. 72a. 2.) ትነሣእ : ጊዜ : መንፈ
ቀ : ሌሊት : ለጸሎት ። ወሶበ : ጽሕወ : እምሰክሩ :
ተንሥአ : በጽባሕ : ለገይስ : ውስተ : ቤተ : ክርስቲ
ያን ። ወእንዘ : የሐውር : መጽአ : ኅቤሁ : አንበሳ :
ወጥሀረ : ከመ : ይምሥጠ ። ወሶቤሃ : መጽአት : ወ

ለት : ብርሀት : ጥቀ : ወገሠጸቶ : ለአንበሳ : ወሰደደ
ቶ : እምኔሁ : ወሐረ : ውእቱ : መነኮስ : ኅበ : ቤተ :
ክርስቲያን : እንዘ : ያነክር : በእንተ : ይእቲ : ወለት :
ዘአድኃነቶ : እምአንበሳ : ወፈጺሞ : ጸሎቶ ። ወሐ
ረ : ኅበ : ግብሩ : እስክ : ምሴት ። ወመሲዮ : ፈቀደ :
ከመ : ይባእ : ውስተ : ምስክቢሁ : ወያዕርፍ ። ወሶ
ቤሃ : ተንሥአ : ላዕሌሁ : ከልብ : ዕቡድ : እምአንቀ
ጸ : ቤቱ ። ወሰረረ : ከመ : ይንስኮ ። ወመጽአት : ዳ
ግ (B. fol. 72b. 1.) መ : ይእቲ : ወለት : ብርሀት : ወሰደ
ደቶ : ለከልብ : ወአብአቶ : ለውእቱ : መነኮስ : ው
ስተ : ምስክባ : ወአስከበቶ : ወአንበረት : ትርአሶ :
ታሕተ : ርእሱ ። ወከደነቶ : ዓፅፎ : ወዓተበት : ላዕ
ሌሁ : በትእምርተ : መስቀል ። ወይቤላ : ውእቱ :

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ሜን ። ። ።

አእግዝእትዩ : ማርያም : ለኒቆዲሞስ : ሐራዊ :
ብዙኃ : ኃጣውእ : ወጌጋይ ።

ከመ : ኃረይኪዮ : ይሰብሐኪ : በልብ : ገጹሕ :
ወበሕሊና : ጽሩይ ።

ከመሁ : ኃረይኒ : ለገቢረ : ዠሉ : ሠናይ ።
ሊተ : ለገብርኪ : ኃይለ : ማርያም : ለዓለመ : ዓለ
ም : አሜን ።

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

ተአምሪ፡ ለእግዝእትነ፡ ቅድስት፡ ወድንግልት፡
በ፪ማርያም፡ ወላዲተ፡ አምላክ ። ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ [ኃይለ፡ ማርያም፡] ለዓ
ለመ፡ ዓለም፡ አሜን ።

ወሀሎ፡ ፩ብእሲ፡ በሀገረ፡ ኢየሩሳሌም፡ እመሳፍ
ንተ፡ ሮሜ፡ ወመጽ (B. fol. 74 a. 1.) አ፡ ከመ፡ ይጸሊ፡
ኅበ፡ መቃብረ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ ። ወ
ሶበ፡ ፈቀደ፡ ይበእ፡ መጽአ፡ ኃይል፡ በአምሳለ፡ በ
ግዕ፡ ከመ፡ ይውግዖ፡ ወፈሪሆ፡ ገብአ፡ ድኅሬሁ ።
ወይቤሎ፡ ቀሲስ፡ ኅበ፡ መቃብር፡ ወእለ፡ ምስሌሁ፡
ምንተ፡ ኮንከ፡ ኦሊቅ፡ ዘኢትበውእ ። ወይቤሎ፡ ለ
ምንት፡ አባእክዎ፡ ለበግዕ፡ ዝየ፡ ወበዊኦሙ፡ ዘረ
ከቡ፡ ወነገርዎ፡ ከመ፡ ኢያብእዎ፡ ለበግዕ፡ ወሶበ፡
ቀርቦ፡ ከመ፡ ይበእ፡ መጽአ፡ ካልእ፡ ዝኩ፡ በግዕ፡
ወአልቦ፡ ዘይሬእዮ፡ ዘእንበሌሁ ። ወይቤሎ፡ ቀሲስ፡
ኦሊቅ፡ ንግረኒ፡ እስመ፡ ብከ፡ ዘይከልአከ፡ ከመ፡
ትባእ፡ ውስተ፡ ዝንቱ፡ መካን፡ ቅዱስ ። ለእመ፡ አ
መንኮ፡ ለእግዚአብሔር፡ ወሐረ፡ ይፈቅድ፡ መድኃ
ኒተከ፡ ዘአር (B. fol. 74 a. 2.) እየከ፡ ተአምረ፡ ወነገሮ፡
ኃጣውኢሁ ። ወበከየ፡ ወፈቀደ፡ ይበእ፡ ወከልኦ፡
በግዕ፡ ወይቤ፡ ቀሲስ፡ መቃብር፡ እመን፡ ብከ፡ ግ

ብረ፡ ዘይከልአከ ። ወይቤሎ፡ መስፍን፡ በእንተ፡ ዘ
ኮንኩ፡ ከነናዊ ። ወሶበ፡ አምነ፡ ቦአ፡ ወተመጠወ፡
ሥጋሁ፡ ወደሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ወኃደገ፡ ዘትካት፡ ልማዶ፡ ተአመነ፡ ሃይማኖተ፡ ቅ
ድስት፡ ዘቤተ፡ ክርስቲያን፡ ወአምነ፡ በእንተ፡ እግ
ዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪፡ ማርያም፡ ወላዲ
ተ፡ አምላክ፡ እመ፡ በግዓ፡ ምሥጢር፡ ይእቲ ። ሶ
በ፡ ከልኦ፡ ኃይል፡ በዊኦ፡ ኅበ፡ መቃብረ፡ ወልዳ፡
በአምሳለ፡ በግዕ፡ ለእግዚአብሔር፡ መሐሪ፡ ዘይሁ
ብ፡ ምክንያተ፡ ለመድኃኒተ፡ ሰብእ ። አእግዝእት
የ፡ ኪያኪ፡ ረሰየ፡ መድኃኒ (B. fol. 74 b. 1.) ተ፡ ለዠ
ሉ፡ ዓለም ። እስመ፡ እግዝአብሔር፡ እግዚእ፡ እን
ተ፡ እምኔኪ፡ ለብሰ፡ ትስብእተ፡ ለብሔረ፡ ምውታ
ን፡ አፈልፈለ፡ ሕይወተ፡ ወኃሠሠ፡ ኃጢአተ፡ ወሰ
ደደ፡ ጽልመተ፡ አእግዝእትየ፡ አምሕለኪ፡ በኃይ
ለ፡ ልዑል፡ ጸለለኪ፡ ወበወልድ፡ ዘተሠገወ፡ እምኔ
ኪ፡ ወበመንፈስ፡ ቅዱስ፡ ዘመጽአ፡ ላዕሌኪ፡ ወቀ
ደሰኪ፡ አንበሮ፡ ከመ፡ ኅልቀት፡ ውስተ፡ ልብኪ፡
ወከመ፡ ማዕተብ፡ በመዝራዕትኪ፡ ከመ፡ ትዕቀቢ
ዮ፡ ሊተ፡ ለገብርኪ፡ ኤራቅሌስ፡ ለዓለመ፡ ዓለም፡
አሜን ። ። ።

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ም ። ወሶበ ፡ በጽሐ ፡ ጎበ ፡ ሀገረ ፡ መሐርቃ ። ወእም
ዝ ፡ ጎበ ፡ መጥርያ ፡ ወእምህዩ ፡ ጎበ ፡ ሀገረ ፡ ምሕፃ
ብ ፡ ወአንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዛቲ ፡
ነቅዓ ፡ ማይ ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ እሙ ፡ ድንግል ፡
ማርያም ፡ ወይእቲ ፡ ትነብር ፡ እስከ ፡ ዛቲ ፡ ዕለት ፡ ወ
ይመ (A. fol. 75b. 2.) ጽእ ፡ ጎቤሃ ፡ ነሉ ፡ ሰብእ ፡ እም
ነሉ ፡ አህጉር ፡ ወእምነሉ ፡ ዘመድ ። ወይተነብለ ፡

ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በጀማርያም ፡
ወላዲተ ፡ አምላክ ። ወይትባረኩ ፡ እምቤተ ፡ ክርስ
ቲያና ፡ ወእምነቅዓ ፡ ማይ ፡ ቡሩክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በጀማርያም ፡
ወላዲተ ፡ አምላክ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ
ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በጀማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ።

ወሀሎ ፡ ፩ብእሲ ፡ ቅዱስ ፡ ዘስሙ ፡ ዮሐንስ ፡ ከማ ፡
ዘኃሠሠ ፡ እምንእሱ ፡ አፍቅሮቶ ፡ ለክ (A. fol. 76a. 1.)
ርስቶስ ፡ በዓቢይ ፡ ገድል ። ወአመ ፡ ልሀቀ ፡ ፈኃሩ ፡
ሎቱ ፡ ወለተ ፡ ድንግለ ፡ ከመ ፡ ያስተዋስብዎ ፡ ወው
እቱ ፡ ተካየደ ፡ ምስሌሃ ። ከመ ፡ ይዕቀቡ ፡ ድንግልና
ሆሙ ፡ እስከ ፡ ዕለተ ፡ ሞቶሙ ፡ ወፈጸሙ ፡ ኪዳኖ
ሙ ። ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ይጼሊ ፡ በሌሊተ ፡
እዱድ ፡ አስተርአየቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ በጀማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዓቢይ ፡ ስ
ብሐት ፡ ወመላእክት ፡ የሐውሩ ፡ ምስሌሃ ። ወእም
ፍርሃት ፡ ወድቀ ፡ በገጹ ፡ አንሥኦቶ ፡ ወትቤሎ ፡ ሰላ
ም ፡ ለክ ፡ ዮሐንስ ፡ ከማ ፡ ፍቁሩ ፡ ለወልድየ ፡ ወለአ
ቡሁ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ተፈሣሕ ፡ ወጽናዕ ። ወ
ትከውን ፡ ኃያለ ፡ በትዕግሥትክ ። ወትመውአሙ ፡
ለኃያላን ፡ መናፍስት ፡ ርኩሳን ፡ እለ ፡ ይትቃረኑኝ ፡
ወአነ ፡ ሀሎ (B. fol. 76a. 2.) ኩ ፡ ምስሌክ ፡ እስከ ፡ ይት
ፈጸም ፡ ፈቃደ ፡ እግዚአብሔር ፡ ወእሁበክ ፡ ኪዳን
የ ፡ ወምሕረትየ ፡ የዓቅብክ ፡ ወይከውን ፡ ለክ ፡ ብዙ
ኃ ፡ ትውልድ ፡ ወየሐንጹ ፡ ቤተ ፡ ክርስቲያን ፡ በስ
ምክ ፡ ወይጼውዑ ፡ ስምየ ፡ ወስመ ፡ ወልድየ ፡ በላዕ
ሌሃ ። ወኢይበውእ ፡ ውስተ ፡ መካንክ ፡ ፀራዊ ፡ ወጸ

ላኢ ፡ ወኢይክርዩ ፡ አረፋቲሃ ፡ ለዓለም ፡ ወየሐው
ሩ ፡ ውሉድክ ፡ በትእዛዝክ ። በትምህርትክ ፡ ወበሥ
ርዓትክ ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወይሄልዉ ፡
በንጽሕ ፡ ወበምጽዋትክ ። ወአነ ፡ እሄሉ ፡ ምስሌሆ
ሙ ፡ ለዓለም ። ወእባርክ ፡ ቅኔሆሙ ፡ ወግብረ ፡ እደ
ዊሆሙ ፡ ወይወርሱ ፡ ሕይወተ ፡ ዘለዓለም ፡ ምስሌ
ክ ፡ በመንግሥተ ፡ ሰማያት ። ወወሀበቶ ፡ ፫ዲናረ ፡
ጎቱመ ፡ በትእምርተ ፡ መስቀል ፡ ወ (B. fol. 76b. 1.) ት
ቤሎ ፡ ንሣእ ፡ ዘንተ ፡ ወደዮ ፡ ውስተ ፡ አስከሬነ ፡ ቤ
ተ ፡ ክርስቲያን ፡ ከመ ፡ ይኩን ፡ በረከተ ፡ እስከ ፡ ለዓ
ለመ ። ወሀሎ ፡ ውስተ ፡ መካን ፡ እስከ ፡ ዮም ። ወዘ
ንተ ፡ ብሂላ ፡ ወወሀበቶ ፡ ሰላመ ፡ ወመልአቶ ፡ ወተ
ሠወረቶ ፡ ወውእቱስ ፡ ተፈሥሐ ፡ ወዘመረ ፡ ወይቤ ፡
ኃሠሠኩ ፡ ገጸክ ፡ ገጸ ፡ ዚአክ ፡ አኃሥሥ ፡ እግዚአ ።
ወኢትሚጥ ፡ ገጸክ ፡ እምኔየ ፡ ረዳኤ ፡ ኩነኝ ፡ ወኢት
ግድፈኝ ፡ ከመ ፡ እግበር ፡ ፈቃደክ ፡ እግዚእየ ፡ ወአ
ምላኪየ ። ርእዩኬ ፡ ፍቁራንየ ፡ አኮ ፡ ለኃጥአን ፡ በ
ላሕቲቶሙ ፡ ዘታስተምህር ፡ ሎሙ ። አላ ፡ ሎሙ ፡
ለጸድቃን ፡ ይእቲ ፡ ረዳኢቶሙ ፡ ወበትንብልናሃ ፡
ይፈጽሙ ፡ ገድሎሙ ። ለኃጥአንሂ ፡ ይእቲ ፡ ረድ
ኤቶሙ ፡ ወበላሒቶሙ ። እምእደ ፡ ሰይጣን ፡ ጸላ
ኢ (B. fol. 76b. 2.) ሆሙ ። ጸሎትኪ ፡ ወበረከትኪ ፡
ወምሕረቱ ፡ ለፍቁር ፡ ወልድኪ ፡ የሀሉ ፡ ምስለ ፡
ገብራ ፡ ኤራቅሊስ ። ለዓለመ ፡ ዓለም ፡ አሜን ። ።

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 በእግዚአብሔር : አቡክ : ወበክርስቶስ : ስምክ ። ወ
 በጳራቅሊጦስ : መንፈስክ : ወበማኅፀንዮ : ዘጸርኩክ :
 ፱አውራጃ : ወፎቶለተ ። እንዘ : ምድር : ኢትክል :
 ጸዊሮተክ : ወመላእክትኒ : ኢይተክሎሙ : ቀሪቦት
 ክ : አምሕለክ : አወልድዮ : በጸአትክ : እምኔዮ : ዘእ
 ንበለ : ድካም ። ወበተወልዶትክ : ዘእንበለ : ሕማ
 ም : አምሕለክ : በአጥባቅዮ : እለ : ሐፀናክ : ወበከና
 ፍርዮ : እለ : ሰዕዓማክ ። አምሕለክ : በአዕዳውዮ : እ
 ለ : ሐቀፋክ : ወበአዕጋርዮ : እለ : አንሶሳዋ : ምስሌ
 ክ ። አምሕ (B. fol. 78 a. 2.) ለክ : በጎል : ሰከብክ : ውስ
 ቲቱ : ወበአጽርቅት : ዘተጠብለልክ : ቦቱ ። አወል
 ድዮ : ወፍቁርዮ : እስእለክ : ወአስተበቀዕ : ኅቤክ :
 ከመ : ትስማዕ : ቃለ : ስእለትዮ : ወከመ : ትምጻእ :
 ኅቤዮ : ወትፈጽም : ሊተ : ነሎ : ዘውስተ : ልብዮ ።
 ወሶበ : ትቤ : ከመዝ : እግዝእትነ : ቅድስት : ድንግ
 ል : በ፪ማርያም : ወላዲተ : አምላክ ። ወእመ : ለብ
 ርሃን : ወረደ : ኅቤሃ : እግዚእነ : ወመድኃኒነ : ኢየ
 ሱስ : ክርስቶስ ። ወምስሌሁ : እልፍ : አእላፋት : ወ
 ትእልፈተ : አእላፋት : መላእክት : እንዘ : የዓውድ
 ዎ ። ወይቤላ : ምንተ : እግበር : ለኪ : አማርንም :
 እምዮ : ወምንተ : ትፈቅዲ : ከመ : እግበር : ፈቃደ
 ኪ ። ወአውሥአቶ : እግዝእትነ : ቅድስት : ድንግ
 ል : ማርያም : ለፍቁር : ወል (B. fol. 78 b. 1.) ዳ ። ወት
 ቤሎ : አወልድዮ : ወፍቁርዮ : ወመድኃኒዮ : ወተስ
 ፋዮ : ወፀወንዮ : ወላዕሌክ : ትውክልትዮ ። ወብክ :
 ጸናዕኩ : እምከርሠ : እምዮ ። ወበውስተ : ማኅፀን :
 አንተ : ከደንከኒ : ወአንተ : ዝክርዮ : በኩሉ : ጊዜ ።

ወይእዜኒ : ስምዓኒ : ጸሎትዮ : ወአጽምዕ : ቃለ : ስ
 እለትዮ : አፋዮ : ዘእነግረክ : አነ : እምክ : ማርያም :
 ወአነ : አመትክ : በእንተ : ዘይገብር : ተዝካርዮ : ወ
 ዘየሐንዕ : ቤተ : ክርስቲያነ : በስምዮ ። አው : ዘያለ
 ብስ : ዕሩቀ : ወዘይሔውጽ : ድውዮ : ዘያበልዕ : ርጉ
 በ : ወዘያሰቲ : ጽሙዓ ። አው : ዘይናዝዝ : ኅዙነ ።
 ወዘያስተፌሥሕ : ትኩዝ ። አው : ዘጸሐፈ : ውዳሴ
 ዮ : ወሰመዮ : ወልዶ : በስምዮ : ወዘሐለዮ : ማኅሌተ :
 አመ : በዓልዮ ። ዕሥዮ : እግዚ (B. fol. 78 b. 2.) አ : ዕ
 ሤተ : ሠናዮ : ዘእምኅቤክ : ዘዓይን : ኢርእዮ : ወእ
 ዝን : ኢሰምዓ : ውስተ : ልበ : ሰብእ : ዘኢተሐለዮ ።
 እስእለክ : እግዚአ : ወአስተበቀዓክ : በእንተ : ነሉ
 ሉ : ዘየአምን : ብዮ : ረስዮ : ግዑዝ : እምሲአል : ተ
 ዘኪረክ : ረኃበ : ወጽምዓ ። ወኩሎ : መከራ : ዘረክ
 በኒ : ምስሌክ ። ወአውሥአ : እግዚእነ : ኢየሱስ :
 ክርስቶስ ። ወይቤላ : ይኩን : በከመ : ትቤልኒ : ወእ
 ፌጽም : ለኪ : ነሎ : ስእለተኪ : አኮኑ : ተሰባእኩ :
 በእንቲአኪ : መሐልኩ : በርእስዮ : ከመ : ኢይሔስ
 ወኪ : ኪዳንዮ : ወሀብኩክ : በረከታ : ትኩን : ምስ
 ለ : ገብራ : ኤራቅሊስ ። ለዓለመ : ዓለም : አሜን ።

ሰላም : ለኪ : መጽሐፈ : ሕግ : ወኪዳን ።

አምሳለ : ጽላት : (B. fol. 79 a. 1.) ዘእብን ።

ለእለ : ይጼውዑ : ስመኪ : በውስተ : ነሎ : መካን ።

ርኅርኅተ : ልብ : ለኃጥአን ።

ርኅርኅተ : ልብ : ለኅዙናን ።

ርኅርኅተ : ልብ : ለግፋዓን : ማርያም : አማን ።

አድኅኒዮ : ለገብርኪ : ኤራቅሊስ ።

ለዓለመ : ዓለም : አሜን ።

CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

I እግዚአብሔር : አብ : ወሀቤ : ብርሃን : ዘይሄለስ :
በአካሉ ።
እንዘ : ተዋሕዶ : ያጸንዕ : በመለኮቱ : ወኃይሉ ።

ዓይነ : ልቡናዮ : ያብርሀ : በማኅቶተ : ጥበብ : ሥነ
 ፀዳሉ ።
 ከመ : ይርአይ : ገጸ : ነገር : ለኪዳንኪ : ዘይደሉ ።

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- ውስተ : ጎልጎታ : ማርያም : አመ : ገይሦትኪ :
እምገሊላ ።
ለጽድቀ : ዛቲ : ኪዳንኪ : ለለ : ይከውን : በዓላ ።
ዲበ : ርእሶ : ኃጥእ : አግብርትኪ : አንብሪ : አ
ክሊላ ።
- 12 ሰላም : ለአፋኪ : አፈ : በረከት : ትሩፍ ።
ወአንቀጸ : ቅዱስ : መጽሐፍ ።
ተማሕፀንኩ : ማርያም : በኪዳንኪ : ውኩፍ ።
ኢይትኃፈር : ቅድመ : ወልድኪ : ወመላእክቲ
ሁ : አእላፍ ።
አመ : ሥርወ : ልሳን : ይትመተር : ወይትኃተ
ም : አፍ ።
- 13 ሰላም : ለአስናንኪ : ከመ : መራኦይ : እለ : ተ
ቀርጸ ።
እለ : ወዕኦ : እምሕፃብ : እንዘ : ይትበየጸ ።
ንሥእኒ : ማርያም : ዓሥራተ : ኪዳንኪ : ህየን
ተ : ሞጸ ።
ወለዕድውየ : ግብጻዊ : ዘፍትወተ : ልቡ : ዓ
መፃ ።
መዝራዕተ : ጸሎትኪ : ሙሴ : ይድፍኖ : በኖፃ ።
- 14 ሰላም : ልልሳንኪ : ዘአፈድፈዳ : ቅዳሴ ።
እምካህናተ : ሰማይ : ሱራፌል : እለ : ይቀው
ሙ : (A. fol. 102 b. 2.) ሥላሴ ።
አዘክሪ : ሊተ : ማርያም : ተዝክረ : ኪዳንክ : አ
መ : ድምሳሴ ።
በእንተ : እስራኤል : ዘገዳም : ከመ : አዘክረ :
አውሴ ።
ኪዳነ : አብርሃም : ይስሐቅ : ወያዕቆብ : ወጽድ
ቆ : ለሙሴ ።
- 15 ሰላም : ለቃልከ : ተሠጣዊ : ቃል : በቃሉ ።
ለመልአክ : ምሥጢር : ገብርኤል : ዘፀዳለ : ብ
ርሃን : መንዲሉ ።
ማርያም : ቅድስት : ለእግዚአብሔር : መካነ : ኃ
ይሉ ።
- እንቋዕ : እንቋዕ : ወሀበኪ : ኪዳን : ምሕረት :
ወሣህሉ ።
በዘቦቱ : ጸዲቅ : ኃጥእን : ይክሉ ።
- 16 ሰላም : ለእስትንፋስኪ : እስትንፋስ : ጥዲና : ፈ
ዋሲ ።
ነፍሳተ : ኃጥእን : ሰብእ : እለ : ቁስሉ : በኃም
ዘ : ከይሲ ።
በኪዳንኪ : ማርያም : ኃጣውእየ : ደምስሲ ።
እንበለ : ኪዳንኪ : ወመስቀለ : ክርስቶስ : ወራሲ ።
አልቦ : እምሲኦል : ዘይድኃን : ብእሲ ።
- 17 ሰላም : ለጉርዒኪ : ሠናይ : ወአዳም ።
እንተ : ይትፈለጡ : ቦቱ : ጸዋትወ : (A. fol. 103 a. 1.)
ምረር : ወጣዕም ።
ምንተ : እግበር : ማርያም : እስመ : ኃይልየ :
ድኩም ።
ዓፀበኒ : ግብር : እምኩለሂ : ወጸበበኒ : ዓለም ።
ባሕቱ : በኪዳንኪ : ናዝዝኒ : እም ።
- 18 ሰላም : ለክሳድኪ : ዘማኅፈደ : ዳዊት : ርእሶታ ።
ዲበ : ተልፍሎስ : ጠቢባን : ዘአስተናደፉ : መ
ሠረታ ።
ማርያም : በሊ : ውስተ : እዝነ : ነፍስየ : ለናዝዘታ ።
ለምንት : ብዙኃ : ትሰርሐ : ነፍሰ : እገሌ : ማ
ርታ ።
እስመ : ኃዳጥ : የአክል : እምብዙኃ : ሐተታ ።
- 19 ሰላም : ለመታክፍትኪ : ግዕዛነ : በረከት : እለ :
ተወክፋ ።
ህየንተ : መርገም : ወዘለፋ ።
ማርያም : ጹርኒ : ለጽድቀ : ኪዳንኪ : ዲበ : መ
ትከፋ ።
ወንሥኢ : ዓሥራተ : እድ : እመርዔተ : ወል
ድኪ : አልፋ ።
እስመ : ሃይማኖትየ : አንቲ : ወልብየ : ተስፋ ።
- 20 ሰላም : ለዘባንኪ : በወርኃ : ተሰዶ : ቀዲሙ ።

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30 ሰላም፡ ለድንግልናኪ፡ መክብብ፡ ሐዋሳት፡ ኃምስ ። (A. fol. 103b. 2.)

ወአቀያጽኪ፡ ክልኤ፡ አዕማደ፡ ነበቢት፡ መቅደስ ።

ማርያም፡ ታቦት፡ ወጽላተ፡ ኪዳን፡ ሐዲስ ።

ቅብዕኒ፡ ርጢኑ፡ ጸም፡ እስከ፡ ሰኰና፡ እግር፡ እምርእስ ።

እስመ፡ ጸም፡ ትፌውስ፡ ሕማማ፡ ለነፍስ ።

31 ሰላም፡ ለአብራክኪ፡ ጊዜ፡ አስተሥርዮ፡ ወተንብሎ ።

ምስለ፡ አእጋርኪ፡ ደርገ፡ እለ፡ ይስግዳ፡ በኢያብጥሎ ።

ማርያም፡ ለአብ፡ እንተ፡ ተሳተፍኪ፡ ቃሎ ።

ሰአሊዮ፡ ሕይወተ፡ ነፍስ፡ ይጸግወኒ፡ ሣሕሎ ።

እመ፡ ውስተ፡ እሳት፡ ይወዲ፡ ኃጥአነ፡ ነሎ ።

32 ሰላም፡ ለሰኰናኪ፡ ወለመከደኪ፡ እለ፡ ሐራ። እስከ፡ ደብረ፡ ቀስቋም፡ ለደቂቅ፡ እመ፡ ቀተልዎሙ፡ ሐራ ።

ለአምላክ፡ ሰማይ፡ በሊዮ፡ ማርያም፡ ወለተ፡ ዕዝራ ።

አማንኑ፡ ትኬንና፡ በእንተ፡ ሠላስ፡ ነገራ ።

ለዘታፈቅረኪ፡ ነፍስ፡ በኩሉ፡ ምግባራ ።

33 ሰላም፡ ለአፃብዕኪ፡ አቅርንተ፡ አእጋር፡ ክልኤቲ። ወለአጽፋሪሆን፡ ለለ፡ አሐቲ ።

በኪዳነ፡ ምሕረት፡ ማርያም፡ ኅቡአትዮ፡ ክብቲ ።

ሰብእስ፡ ካልእዮ፡ እንዘ፡ ከማየ፡ መዋቲ ።

በጽዋዓ፡ ልሳን፡ ደምዮ፡ ቀዲሐ፡ ይሰቲ ።

34 ሰላም፡ ለቆምኪ፡ ዓየረ፡ ትሩፋት፡ ዘሐጸኖ ።

ወዓውሎ፡ ኃጢጢአት፡ (sic) ዘኢያጽነኖ ።

ማርያም፡ ክድንኒ፡ በክንፈ፡ ኪዳንኪ፡ እምተኩንኖ ።

ሶበሰ፡ (A. fol. 104a. 1.) ኪዳንኪ፡ ምክንያተ፡ ድኒን፡ ኢኮኖ ።

ነፍስ፡ በላዔ፡ ሰብእ፡ መኑ፡ እምክሀለ፡ አድኅኖ ።

35 ሰላም፡ ለመልኮዕኪ፡ እመልክን፡ ሐና፡ ወኤልሳቤጥ ።

ዘብዑድ፡ ስኑ፡ ወልምላሚሁ፡ ፍሉጥ ።

ማርያም፡ ቅድስት፡ ድንግልተ፡ አፍአ፡ ወውስጥ።

ቤዛ፡ ይኩነኒ፡ ኪዳንኪ፡ በገጸ፡ ፈጣሪ፡ ሥሉጥ ።

እመ፡ ወርቃ፡ ነጊድ፡ ዩሐልቅ፡ ወይጸራዕ፡ ሢጥ ።

36 ሰላም፡ ለፀአቱ፡ ነፍስኪ፡ በነጽሮ፡ ብርሃን፡ ዘየኃቱ ።

መልአክ፡ አፍርሆ፡ ጸሊም፡ እንበለ፡ ያደንግፅኪ፡ ጽላሎቱ ።

እምሕለኪ፡ ማርያም፡ ለእግዚአብሔር፡ በመለኮቱ ።

ከመ፡ ታድኅንኒ፡ በኪዳንኪ፡ እመደንግዓን፡ ሠለስቱ ።

እመ፡ ይፈልጠኒ፡ ሞት፡ እምሥጋዩ፡ ዝንቱ ።

37 ሰላም፡ ለበድነ፡ ሥጋኪ፡ ዘኢጐንደዩ፡ በምስክብ። እስመ፡ አንሥአ፡ ፍጡነ፡ መንፈስ፡ ሕይወቱ፡ ለአብ ።

ኢይትነከር፡ ለኪ፡ ማርያም፡ አድኅኖተ፡ ጸደቃን፡ ሕዝብ ።

እመሰ፡ (A. fol. 104a. 2.) አድኃንኪ፡ ኃጥአነ፡ በኪዳንኪ፡ ጥበብ ።

ዝኬ፡ መንክር፡ ወዝኬ፡ ዕፁብ ።

38 ሰላም፡ ለግንዘተ፡ ሥጋኪ፡ በመዋጥሐ፡ ክታን፡ ወከርቤ ።

ላዕለ፡ እደ፡ ጴጥሮስ፡ ብእሴ፡ ይባቤ ።

ተሠገልኒ፡ ማርያም፡ ወኢትበልኒ፡ እመ፡ ምንዳቤ ።

ለምንት፡ ተአኩት፡ ኪዳንዩ፡ ወረድኤትዩ፡ ዑቃቤ ።

ቅብዓ፡ ኃጥአን፡ አኮኑ፡ ኢይትቀባዕ፡ እቤ ።

39 ሰላም፡ ለመቃብርኪ፡ እንተ፡ ይትጋብኩ፡ ባቲ። ለአሕዛብ፡ ምድር፡ ወሕዝብ፡ እስመ፡ ምክሐሙ፡ አንቲ ።

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LADY MEUX MANUSCRIPT No. 4.

THE HISTORY OF HANNA, THE MOTHER OF THE BLESSED VIRGIN MARY.

(fol. 11 a.) በስመ : እግዚአብሔር : አብ : ገባሬ : ሰ
ማያት : ወምድር : ሀላዌሁ : ዘኢይትአመር : እምል
ስ : መዋቲ : ስውር : ወዘኢይትከህል : ይበልዎ : ከ
ምዝ : ለዝ : ውስተ : ዝ : በጥንተ : ነገር ። ዳዕሙ :
ውእቱ : ሀላዌሁ : የአመር ። ወበስመ : እግዚአብሔ
ር : ወልድ : ምስለ : አቡሁ : ኅቡር : ሀላዌሁ : እም
ቅድመ : ዓለም : ይትፈጠር : ዘወለዶ : በምሥጢር :
እምቅድመ : ይጠዓጣዕ : ግብር : ዕሩዩ : ምክር : ወ
ኅቡረ : መንበር ። ወበስመ : እግዚአብሔር : መንፈ
ስ : ቅዱስ : ዘሠረፀ : እምአብ : እምቅድ (fol. 11 b.)
መ : ይጸኡ : አንቅዕተ : ማያት : ከምክርሠ : ባሕር ።
ወእምቅድመ : ይጸእ : ብርሃን : እምጽርሕ : ዓቢይ :
በአምሳለ : ንጥር : ለአጥዕዮ : ነሉ : ፍጡር : ኅብ : ዘያ
ስተርኢ : ወኢያስተርኢ : በምዕር ። ዘሎቱ : ስብሐት :
ወአኩቲት : በአፈ : ሰብእ : ወመላእክት : ወበልሳነ :
ነሉ : ፍጥረት : አምድር : እስከ : ሰማያት : እንበ
ለ : አርምሞ : ወጽርዓተ : ለዓለመ : ዓለም : አሜን ።
አርኑ : እግዚአ : አንቀጸ : ልሳንዩ : ዘአርታው
ከ : አንቀጸ : ልሳኑ : ለሱቱኤል : ዕዝራ : ከመ : ይ
ትናገር : ዕበዩ : ዚአከ : ወዕበዮ : ለአቡነ : አዳም :
ዘፈጠርኮ : በአርአያከ : ወበአምሳሊከ : ወአባዕኮ :
ውስተ : ገነት : እንተ : ተከለት : የማን (fol. 12 a.) ከ :
እንበለ : ትቁም : ምድር ። ሊተኒ : ያፈትወኒ : ከመ :
እንግር : ዕበያ : ለይእቲ : ገነት : ወምድር ። ምድር
ሂ : በእንተ : ሐና : ወገነትሂ : በእንተ : እግዝእትነ :
ማርያም : ወፍሬሃኒ : በእንተ : ወልዳ : እግዚእነ : ወ

መድኃኒነ : ኢየሱስ : ክርስቶስ : ሎቱ : ስብሐት : ጸ
ሎታ : ለቅድስት : ሐና : ያድኅኖ : ለገብረ : ማርያ
ም : ለዓ : ዓ : አ ።

። = ። = ። = ። = ። = ። = ። = ። = ። = ። = ። = ።

በስመ አብ : ወወልድ : ወመንፈስ : ቅዱስ : ጄአ
ምላክ ። በጸሎታ : ለቅድስት : ሐና : ያድኅኖ : ለገብ
ረ : ማርያም : እዌጥን : በረድኤተ : እግዚአብሔር :
ወበጸጋሁ : ዘተውህበ : ለለጃጃ : ለለኩሉ : በበመሥ
ፈርተ : ሀብቱ : ለክርስቶስ : ዘዓርገሂ : ውእቱ : ወዘ
ወረደሂ : ው (fol. 12 b.) እቱ : ወዘሀሎ : መልዕልተ :
ሰማያት : ውእቱ : ከመ : ይፈጽም : ነሉ : በቀዳሚ :
ዘነቢያት : ወበዳግም : ዘሐዋርያት : ወበሣልስ : ዘሊ
ቃውንት ። ወእምዝ : ጸጋ : ወአሦት : ተውህበ : ለ
ነ : እምሐና : ወኢያቂም : እለ : አፍረዩ : ለነ : ማር
ያምሃ : ቡርክተ : ወንጽሕተ : ወቅድስተ ። አልቦ :
ከማሃ : ኢበሰማይ : ወኢበምድር ። አጽምዑኒኬ : በ
ለብዎ : እንግርክሙ : በእንተ : ክብራ : ለሐና : እስ
መ : ወለተ : ክብራን : ይእቲ : እለ : ያዓርጉ : ምው
ቀ : ቀርባነ : ቅድመ : እግዚአብሔር : ሌዋውያን :
ከህናት : እሙንቱ ። ወእማኒ : ፋስቲና : ይእቲ : እ
ምቤተ : እስራኤል : እምቅድመ : ፯ : (fol. 13 a.) ትው
ልደ : ወለታት : እንተ : ርእየታ : ቴክላታ : በህል
ማ : ወትቤ : ሳብዓተሰ : ወለተ : ወለትዩ : ወለደት :
ወርሀ : ቡርክት : ሐና : ብእሊት : ኢያቂም : ይእቲ :
ወደብተራ : ስምዕኒ : እንተ : ነበረት : ኅብ : አበዊነ :

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ሪ፡ ወእምፍሬሁ፡ ይትወድቅ፡ ዕዕ፡ በምንትኑ፡ ይት
 ወድቅ፡ ሠናይ፡ ዕዕ፡ ወዕዕ፡ እኩይ፡ ለዕዕሰ፡ ሠናይ፡
 ቦ፡ ተስፋ፡ እምድኅረ፡ የብስ፡ ወበኅሉኅ፡ ለእመ፡
 ዘንመ፡ ላዕሌ (fol. 16 b.) ሁ፡ ዝናም፡ ወነፍሐ፡ ዲቤ
 ሁ፡ ነፋስ፡ ይለብስ፡ ማዕስ፡ ወያወጽእ፡ ሠርፀ፡ ከ
 መ፡ የሀብ፡ ፍሬ፡ እምአዕጺቂሁ፡ ወከተማሁ፡ ወበ
 ከትማ፡ አእጽቅ፡ ዘሎቱ፡ ቦ፡ ኅበ፡ ፴፡ ወቦ፡ ኅበ፡
 ፳፡ ወቦ፡ ኅበ፡ ፪፡ ኅድግዎሰ፡ ለዝ፡ ዕዕ፡ ዘይብል፡
 ቃለ፡ ነገሩ፡ አላ፡ ዳዕሙ፡ ይቤ፡ በእንተ፡ ፲ወ፪ አእ
 ጽምት፡ ይቡሳን፡ እሙንቱ፡ ፲ወ፪፡ ደቂቀ፡ ፳ኤል፡
 ዘተነበየ፡ ሎሙ፡ ሕዝቅኤል፡ ሶበ፡ ነጻሮሙ፡ ከመ፡
 አእጽምት፡ ይቡሳን፡ ይቤሎ፡ እግዚአብሔር፡ አሜ
 ሃ፡ ለሕዝቅኤል፡ ተነበይ፡ ላዕለዝ፡ አእጽምት፡ ይ
 ቡሳን፡ ወተነበየ፡ ላዕሌሆሙ፡ ወነፍሐ፡ ዲቤሆሙ፡
 መንፈስ፡ ሕይወት፡ ወወደየ፡ ሦሙ፡ ማዕስ፡ እስከ፡
 ይነቅሁ፡ በ (fol. 17 a.) እንተ፡ ሐና፡ ቡርከት፡ ወሶበ፡
 ሠረፀት፡ ሐና፡ እምኔሆሙ፡ ሕይወተ፡ ከነት፡ ሎ
 ሙ፡ በወሊዶታ፡ ማርያምሃ፡ እግዝእተ፡ ነፋስ፡ ይ
 ኄይስ፡ ስም፡ ሠናይ፡ እምቅብ፡ መዓዛ፡ ይኄይስ፡
 ፩፡ ወልድ፡ እምነ፡ አእላፍ፡ ውሉድ፡ ዘንተ፡ ይቤ፡
 ነቢይ፡ በእንተ፡ ሐና፡ አማን፡ ትኄይስ፡ ወትኄኒ፡
 እምኩሉ፡ ፍጥረት፡ ዘእለ፡ ሰማያት፡ ወምድር፡ እን
 ተ፡ ይእቲ፡ እግዝእትነ፡ ማርያም፡ ቡርከት፡ በሕር
 የ፡ ስም፡ ይእቲ፡ ውስተ፡ ከርሠ፡ አዳም፡ ዘተኃቱ፡
 እምተከት፡ ከመ፡ በሕርይ፡ ፀዓዳ፡ ወእምኔሁ፡ ተው
 ሀበተ፡ ለሴት፡ ወእምነ፡ ሴተ፡ ለሄኖስ፡ ወእምነ፡ ሄ
 ኖስ፡ እስከ፡ አብርሃም፡ ትትፋለስ፡ ይእቲ፡ በሕርይ፡
 (fol. 17 b.) እምሐቋ፡ ለሐቋ፡ በከመ፡ ይቤ፡ ሰሎማን፡
 ጥበብ፡ ትትፋለስ፡ ውስተ፡ ነፍሳተ፡ ጸድቃን፡ ተፈ
 ኒዋ፡ እምቅዱሳን፡ ሰማያት፡ ከመ፡ ተሀሉ፡ ዳግመ
 ኒ፡ እምአብርሃም፡ እስከ፡ አበ፡ ነጋሢ፡ ዳዊተ፡ ወእ
 ምዳዊት፡ እስከ፡ ሐና፡ እንዘ፡ መንፈቃ፡ መሬት፡
 ወእንዘ፡ መንፈቃ፡ በሕርይ፡ ፀዓዳ፡ እስከ፡ ይከው
 ን፡ ገሐሃ፡ ለባሕርይ፡ ውስተ፡ ከርሣ፡ ለሐና፡ በጊ
 ዜሁ፡ ወበኅንዱይ፡ ዘመን፡ እምአመ፡ ተወልደ፡ ከ
 ዳም፡ እመሬተ፡ ምድር፡ ኢበልዐ፡ ወኢያስተርአየ፡
 ገሐሃ፡ ለባሕርይ፡ በከርሠ፡ ነሎን፡ አንስት፡ እለ፡
 ተሰምያ፡ ስመ፡ በበእምጣኒሆን፡ እምነ፡ ሔዋ፡ እስ

ከ፡ ብዕዕት፡ ሐና፡ መልዐ፡ ላዕሌሃ፡ ገሐህ፡ በሕርይ፡
 በ፱ዓመ (fol. 18 a.) ት፡ እምአመ፡ ነሥአ፡ ኢያቄም፡
 ምታ፡ እንዘ፡ ሀለወት፡ በብዙኅ፡ ብከይ፡ ወበአንብ
 ዕ፡ ውዑይ፡ በእንተ፡ ዘኢወለደት፡ ወልደ፡ ወኢወ
 ለተ፡ ወመነንዋ፡ ነሎሙ፡ ሰብእ፡ እስራኤል፡ ወ
 ይብልዋ፡ አንቲሰ፡ መካን፡ ዘአልብኪ፡ ውሉድ፡ ወ
 ኢዘርእ፡ በውስተ፡ እስራኤል፡ ዘይቀውም፡ ለኢያ
 ቄም፡ ወለቤቱ፡ ወአጥፋዕኪ፡ ቤቶ፡ እምይእዜሰ፡
 ጸኢ፡ እማዕከሌን፡ ወሐራ፡ እምሀገርነ፡ ወኢትነበ
 ሪ፡ ምስሌን፡ ወኅበኒ፡ ናቄርብ፡ ቀርባን፡ አልብነ፡
 ሱታፊ፡ ምስሌኪ፡ እስመ፡ ሕግ፡ ውእቱ፡ ለነ፡ እ
 መቦ፡ ብእሲ፡ ወብእሲት፡ እለ፡ አልቦሙ፡ ውሉድ፡
 ይሰድድዎሙ፡ እምቤተ፡ ምሥዋዕ፡ ወያቀውምዎ
 ሙ፡ አፍ (fol. 18 b.) አ፡ ወይፈልጥዎሙ፡ እማኅበሮ
 ሙ፡ ወአንቲኒ፡ ጸኢ፡ እማኅበርነ፡ ምንተ፡ ትገብ
 ሪ፡ ለነ፡ አሐና፡ እስመ፡ ማኅፀንኪ፡ ተዕዕወ፡ ኢያ
 ርኃወ፡ ለኪ፡ እግዚአብሔር፡ ወከመዝ፡ ይቤልዎ፡
 ለኢያቄምኒ፡ ምታ፡ ወእምዝ፡ ጸለየት፡ ሐና፡ ቅድ
 መ፡ እግዚአብሔር፡ ወሰከየት፡ ነፍሳ፡ እንዘ፡ ትብ
 ል፡ ዘከመ፡ ሐና፡ ብእሲተ፡ ሕልቃና፡ እመ፡ ሳሙ
 ኤል፡ ስምዓኒ፡ ጸሎትየ፡ ወስእለትየ፡ አእግዚእየ፡
 አምላክ፡ እስራኤል፡ እምላኮሙ፡ ለአበዊነ፡ ለአብ
 ርሃም፡ ወለይስሐቅ፡ ወለያዕቆብ፡ ዘሀሎክ፡ እምቅ
 ድመ፡ ዓለም፡ ወትሄሉ፡ ዓዲ፡ እስከ፡ ለዓለመ፡ ዓ
 ለም፡ ዘጥዑም፡ ስምክ፡ ነሎ፡ ዘትክ (fol. 19 a.) ል፡
 ወአልቦ፡ ዘይስዓነክ፡ አልቦቱ፡ ጥንት፡ ለሀላቄክ፡
 ወአልቦቱ፡ ተፍጻሜት፡ ለመንግሥትክ፡ ነሎ፡ ለ
 ከ፡ ወነሎ፡ ክሡት፡ በቅድሚክ፡ አንተ፡ ትቀትል፡
 ወታሐዩ፡ አንተ፡ ተዓፁ፡ ወአንተ፡ ትፈትሐ፡ ፍታ
 ሐ፡ ሊተ፡ ማኅፀንየ፡ ወሀበኒ፡ ፍሬ፡ ሠናየ፡ ዘያሠ
 ምረክ፡ ከመ፡ ይኩን፡ ለክ፡ ወእሬስየ፡ መባዕ፡ ወ
 ቀርባን፡ ንጹሐ፡ በከመ፡ ትእዛዝ፡ ዘአዘዝክ፡ እመ
 ሰ፡ ኢሰማዕከኒ፡ ወኢወሀብከኒ፡ ፍሬ፡ ጠስየኒ፡ ወ
 ሠዓረኒ፡ ከመ፡ እሐር፡ ውስተ፡ ርስተ፡ አበውየ፡
 ዘለዓለም፡ ለምንት፡ ሊተ፡ አሐዩ፡ ሕይወተ፡ በዲ
 በ፡ ምድር፡ እንዘ፡ እኪተ፡ መዋዕል፡ አነ፡ ወትክዝ
 ተ፡ ነፍስ፡ እንዘ፡ ነሎን፡ አዋ (fol. 19 b.) ልደ፡ እስ
 ራኤል፡ ሀለዋ፡ ፀዊሮን፡ ሕፃናተ፡ ይትፈሥሐ፡ ወ

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 ለኄኖክ : ኢረከበት : ጥሒና : ወኢያምሠጠቶ : ለሞ
 ት : ወተዘርወ : አእጽምቲሃ : በኀበ : ሲኦል :: ውእ
 ቱስ : አምስጠ : እምእደ : ሞት : ተፅዒኖ : በነኰር
 ኳረ : ነፋሳት :: ወኃለፈ : መካነ : ሕይወት : እንዘ :
 ሕያወ : ሀለወ : እስከ : ይእዜ :: ለምን (fol. 23 a.) ትኑ :
 ወለደቶ : ዘኢገብረ : ላቲ : እምሠናያት : ውእቱስ :
 በመካነ : ፍሥሐ : ዘይነብር : ለዘልፉ : ወይእቲኒ :
 በመካነ : ንዴት : ትግዕር : እስከ : ዮም :: ወሐናሰ :
 ሶበ : ወለደት : አሐተ : ወለት : ኢርአየቶ : ለሞት :
 ዳግመ : እንዘ : ሥጋሃ : ሥጋ : መለኮት : ውእቱ ::
 አንቲ : ተዓብዶ : እምሐይከል : ዘወለደቶ : ለኖኅ :
 እስመ : ውእቱ : ድኅነ : እማየ : አይኅ :: ወተረፈ :
 ባሕቲቱ : ተክለ : ጽድቅ : ዘለዓለም :: ወፈድፋደ :
 ትከብሪ : እምነ : እድና : እሙ : ለአብርሃም : ዘነሥ
 አ : ማዕተበ : ግዝረት : ወአቀመ : ኪዳነ : ሎቱ : ወ
 ለዘርኡ : እስከ : ለዓለም : አሐና : ብፁዓት : ሳራ :
 ወርብቃ : ኢይከውና : ሄጠ : ጽፍረ : አእጋርኪ : አ
 ሐቲ : እ (fol. 23 b.) ስመ : እመ : ሕይወት : አንቲ : ሕ
 ይወትሰ : ማርያም : ዛቲ : ሰማያት : ወምድር : ይት
 ፌሥሐ : ላቲ : እግዚአብሔር : ተሠገወ : ባቲ :: አ
 ብፅዕት : ሐና : ግፍዕኪሰ : መጠነ : ሰማይ : ኮነ : ወ
 ከመ : ደመና : ገጸ : ምድር : ከደነ :: መጠነ : ግፍዕ
 ኪ : ረከብኪ : ፍሥሐ : ዘአልቦ : ወስን : በእንተ : ወ
 ለትኪ : ማርያም : እምነ :: ዘልማዱ : ዕፁብ : ነገሩ :
 ወመንክር : ተኬንዎቱ :: ይቀድም : እግዚአብሔር :
 አመክሮቶ : ለሰብእ : በከመ : ይፈትንዎ : ለወርቅ :
 በእሳት : ከማሁ : ይፈትኖሙ : እግዚአብሔር : ለኅ
 ሩያኒሁ : በሕማም : ወተፅናስ :: ወለሐናሂ : በኃጢ
 አ : ውሉድ : ወበኃጢአ : ሲሰይ : ቀደመ : አመክሮ
 ታ : ከመ : ትንሣእ : ግፍዕ : እም (fol. 24 a.) ነ : ክሉ :
 ዘመደ : እስራኤል : አእሚሮ : ትዕግሥተ : ህሊናሃ :
 በብዙኅ : ኀዘን : ወሕማም : ወሀባ : ሠናየ : ረባሐ :
 ወመክፈልተ : ላቲ : አልቦ : ዘየሐይዳ :: በከመ : ይቤ
 ሉ : ነቢያት : በብዙኅ : ፃማ : ወሕማም : ህለወነ : ንባ
 ዕ : ውስተ : መንግሥተ : ሰማያት :: ወይእቲመ (sic) :
 ሐና : ዘንተ : ትንቢተ : ለፈጽሞ : ተዓገሠት : ክሉ :
 ክበዳ : ወላህባ : ለዕለት :: ወበእንተዝ : ወረሰት : መ

ንግሥተ : ሰማያት :: መንግሥተ : ሰማያትሰ : ዘእ
 ቤ : ወልደ : ወለታ : ውእቱ : እግዚእነ : ወመድኃኒ
 ነ : ኢየሱስ : ክርስቶስ : እስመ : ብዙኃን : ፈተዉ :
 ከመ : ይንሥኡ : ዕበያ : ወክብራ : ለሐና : እንዘ :
 ይሰምዩ : ወለቶሙ : ከመ : ወለታ : ቀዳሚ : ሰመየ
 ት : ዮከብድ : (fol. 24 b.) ወለታ : ወትቤ : ማርያም :
 ዘኢኮነ : ላቲ : ድልወታ :: ወበእንተዝ : ደወየት : ወ
 ተእኅዘት : ለምጸ : ዝልጋሴ : ወወጽአት : አፍአ : እ
 ምትዕይንት :: አሪትሰ : ትቤ : ሶበ : ሐመየቶ : ለሙ
 ሴ : ተብህለ : ተእኅዘት : በለምጽ :: አንሰ : እቤ : ወ
 ሶበ : ፈቀደ : እግዚአብሔር : ከመ : ያማስና : በእን
 ተ : ቅንዓተ : እሙ : ኃሠሠ : ላቲ : ምክንያተ :: ወኢ
 ፈቀደ : ከመ : ትሰመይ : ይእቲ : በስመ : እሙ : እስ
 መ : ብዙኃት : እለ : ተሰምያ : በስመ : ማርያም :
 ወለተ : ሐና : ወኢረከባ : ሕይወተ : ቦ : እለ : አኃ
 ዘን : ጋኔን : ወቦ : እለ : ተእኅዛ : በዝሙት : ዘንተ :
 ክሉ : በእንተ : ቅንዓተ : እሙ : ገብረ : እግዚአብ
 ሔር : ወኢፈቀደ : ይትወሀብ : ለካልዓት : አን
 (fol. 25 a.) ስተ : ስመ : እሙ : እምቅድመ : ቀዳሚ :
 መዋዕል :: ስምዕዎ : ለሙሴ : ዘይብል : በእንተ : ቅ
 ንዐ : ስም : አመ : ይቤሎሙ : ለቤተ : እስራኤል :
 ያነሥእ : ለክሙ : እግዚአብሔር : እምአኃዊክሙ :
 ዘከማየ : ወይሰመይ : ስሙ : እግዚአብሔር :: ወለው
 እቱ : ነቢይ : ዘያዓቢ : ትእዛዘ : ትሰረው : ይእቲ : ነ
 ፍስ : እምሕዝባ : ወዘንተ : ሰሚዓ : አሐቲ : ግብፃዊ
 ት : እምነንደ : ዳን : ወወለደት :: ወልደ : ወሰመየ
 ቶ : ስሞ : እግዚአብሔር : ወሰሚዎሙ : ደቂቀ : እስ
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 ረኒ : ዘእገብሮ : ለዝንቱ : ወልድ : ወዘኤራስዮ : በ
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 ወይቤሎ : ኢኮንኩ : አነ : አላ : ዳዕሙ : እምስረዊ
 ሁ : ለዳን : እስከ : አእጽቂሁ : አስቆሮታዊ : ይጸን

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 ማኅፀንዩ : ወወለድኩ : አሐቱ : ወለተ : መንኖ : መ
 ነንክሙኒ : አሰብእ : እስራኤል : ሚመጠነ : ትገፍ
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ሚዓ ፡ እግዝእትነ ፡ ማርያም ፡ በከየት ፡ እንዘ ፡ ትብ
ል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ ኃደገተኒ ፡ ት
ክዝተ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እመ ፡ መኑ ፡ ይከ
ውነኒ ፡ ሊተ ፡ ከማኪ ፡ ወለመኑ ፡ ኃደግኒ ፡ ወይ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ አዋልደ ፡ እስራኤል ፡ ነዓ ፡
ብክያኒ ፡ ወኢትመንናኒ ፡ እስመ ፡ አሐቲ ፡ ወለ
(fol. 35 b.) ት ፡ አነ ፡ ወአልብየ ፡ ካልእት ። ነዐ ፡ ኤር
ምያስ ፡ አስቆቁ ፡ በእንተ ፡ እምየ ፡ ሐና ፡ እስመ ፡ ኃ
ደገተኒ ፡ ወኮንኩ ፡ ባሕታዊተ ፡ ውስተ ፡ ቤተ ፡ ናሕ
ስ ። መኑ ፡ የሀበኒ ፡ ማየ ፡ ለአእዳውየ ፡ ወፈልፈለ ፡
አንብዕ ፡ ለአዕይንትየ ፡ ወእንዘ ፡ ከመዝ ፡ ትበኪ ፡ እ
ግዝእትነ ፡ ማርያም ፡ ባሕቲታ ፡ በቤተ ፡ መቅደስ ፡ እ
ንዘ ፡ አልቦ ፡ ዘይናዝዘ ። ወሶበ ፡ ኮና ፡ ፲ተ ፡ ወ፪ተ ፡
ዓመተ ፡ እምአመ ፡ ኃደገተ ፡ ጥበ ፡ እማ ፡ መጽአ ፡ ገ
ብርኤል ፡ ኅቤሃ ፡ ወይቤላ ፡ ተፈሥሒ ፡ አምልዕተ ፡
ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወናሁ ፡ ትፀንሒ ፡
ወትወልዲ ፡ ወልደ ፡ ወትሰምይየ ፡ ስሞ ፡ ኢየሱስ ፡
ውእቱ ፡ ዓቢይ ፡ ወይሰመይ ፡ ወልደ ፡ እግዚአብሔር ፡
ልዑል ፡ ወትቤሎ ፡ እግዝእ (fol. 36 a.) ትነ ፡ ማርያም ፡
ለለገብርኤል (sic) ፡ ይኩነኒ ፡ በከመ ፡ ትቤለኒ ። ወሐ
ረ ፡ መልአክ ፡ እምኅቤሃ ፡ ወሶቤሃ ፡ ትቤሎ ፡ እግዝእ
ትነ ፡ ማርያም ፡ እሙነኑ ፡ ኮነ ፡ ዘነገረተኒ ፡ ሐና ፡ እ
ምየ ፡ ወትቤለኒ ፡ ይትወለድ ፡ እምኔኪ ፡ ወልደ ፡ እግ
ዚአብሔር ። እስመ ፡ እግዚአብሔር ፡ ረሰያ ፡ አመ
ተ ፡ ሎቱ ። አማን ፡ ነበበ ፡ መንፈስ ፡ ቅዱስ ፡ በአፈ ፡
ርብቃ ፡ አመ ፡ ትቤ ፡ ዘየዓቢ ፡ ይትቀነይ ፡ ለዘይንዕስ ፡

ወእምኔሁ ፡ ተዐቢ ፡ ሐና ፡ ወትከብር ፡ ፈድፋደ ፡ እን
በለ ፡ ሕሳዌ ፡ እስመ ፡ ብዕዕት ፡ ይእቲ ፡ እምነሉን ፡
አንስት ፡ ወብፁዕ ፡ ዘይትአመና ። ብፁዕ ፡ ዘይገብር ፡
ተዝካራ ፡ በዕጣን ፡ ወበቅርባን ። ብፁዕ ፡ ዘይሁብ ፡
ኅብስተ ፡ አው ፡ ጽዋዕ ፡ በእንቲአሃ ፡ ለቅድስት ፡ ሐ
ና ፡ ይ (fol. 36 b.) ነሥእ ፡ ፻ምክዕቢተ ፡ በዝ ፡ ዓለም ፡
ዳኅነ ፡ ለሥጋሁ ። ወበዘይመጽአኒ ፡ ዓለም ፡ ዕሜተ ፡
ሠናየ ፡ ወሕይወተ ፡ ዘኢየሁልፍ ። ወወልዳ ፡ እግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይቤ ፡ ዘተወክፈ ፡ ነቢየ ፡
ዓስበ ፡ ነቢይ ፡ ይነሥእ ። ወዘተወክፈ ፡ ጻድቅ ፡ ዓስ
በ ፡ ጻድቅ ፡ ወእሜተ ፡ ጻድቅ ፡ ይነሥእ ። ወዘአስተ
የሙ ፡ ለ፩እምአሉ ፡ ንዑሳን ፡ ጽዋዕ ፡ ማይ ፡ ቂሪረ ፡
በስምየ ፡ ወበስመ ፡ ረድእየ ፡ ኢያኃጉል ፡ እሜቶ ።
ወበእንተዝ ፡ እቤ ፡ አነ ፡ ነዳይ ፡ ወምስኪን ፡ ግበሩ ፡
ተዝካራ ፡ ለብዕዕት ፡ ሐና ፡ መጠነ ፡ ብክሙ ፡ ወኢት
ርስዑ ፡ ዘክርታ ። ወበጥቡዕ ፡ ልብ ፡ ሰአሉ ፡ ኅቤሃ ፡
ወይእቲ ፡ ትስእል ፡ ለክሙ ፡ ኅበ ፡ እግዚአብሔር ፡
ወ (fol. 37 a.) ልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ከመ ፡ ትርክቡ ፡ ስርየተ ፡ ኃጣውእክሙ ። ግ
በሩ ፡ ተዝካራ ፡ መቅድመ ፡ ወፈድፋደስ ፡ እምነሉ
ሙ ፡ ማኅበረ ፡ በክር ፡ ፍሠሐን ፡ ወእማኅበረ ፡ ሰማ
ዕት ፡ ወጻድቃን ። እሉስ ፡ ዓመው ፡ ወተዓገሡ ፡ ሞ
ተ ፡ መሪረ ፡ በእንተ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ሀልደዋኬ ፡ በጽድቅ ፡ እምስርወ ፡
ልብክሙ ። እንበለ ፡ አብኑ ፡ ይከብር ፡ ወልድ ፡ ወዘ
እንበለ ፡ እምኑ ፡ ትከብር ፡ ወለት ። አንትሙኒ ፡ አክ
ብርዋ ፡ ለእም ፡ ከመ ፡ ወለታ ፡ ወግበሩ ፡ ላቲ ፡ በዐ
ለ ፡ ወኢትትኃየይዋ ፡ ዳግመ ፡ ከመ ፡ ተኃየይዋ ፡ ደ
ቂቀ ፡ እስራኤል ፡ በእንተ ፡ ዘኢረከበት ፡ ወልደ ፤

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 እ : ወውሉድ : ወሊተሰ : አልብየ :: ወእምዝ : ሀለ
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 ግዚአብሔር : እንዘ : ጀክረምቱ : ወወለደ : በርስዕና
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 ኢያቄም : ብዙኃን : አበወ : ኅበ : ማኑሄ : ወሐና :
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 ኃዘነ : ወዘተዓየረ : ላዕሌሁ : ሮቤል : ነገረ : ጽርፈ
 ት :: ወ (fol. 41a.) ውእተ : ጊዜ : ተግኅሠ : ውስተ :
 ገዳም : ወሐረ : ርኑቀ : ወጸመ : ሿመዓልተ : ወሿሌ
 ሊተ : እንዘ : ይትመሀለል : ኅበ : እግዚአብሔር : አ
 ምላኩ :: ወይቤ : ኢይበውዕ : ውስተ : አፋየ : ሲሲ
 ት : እስከ : ይፊኢ : ኅዘንየ : ወብካይየ :: ወእስከ : ይ
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 እምአዕይንትየ :: ወብእሲቱኒ : ሐና : አኃዘት : ትብ
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 ንቀዓዱ : ኅበ : እግዚአብሔር : አዕይንቲሃ : ከመ :
 የሀባ : ወልደ : ወያዕትት : እምኔሃ : ጽዕለተ :: ወሶበ :
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 ሞትየ : ልማድየ : ዛቲ : አንብዕ :: ኢይለብስ : አን

ሰ : ከመ : ፍሠሐተ : ልብ : አንስት :: በምንትኑ : እ
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 ወፍሬ :: ወበሀገርኑ : ቅትልት : ወድምስስት : አንስ :
 ትካዝተ : ነፍስ : ወኅዝንተ : ልብ : ኢይለብስ : እን
 ከ : ዘንተ : ዘኢያእመርኩ : እምኅበ : ኮነ : አመኒ :
 እምስርቅ : ወእመኒ : እምደነሰ : ዝሙት : ዘሠርዐ :
 እግዚአብሔር : ወይቤሎ : ለሙሴ : በሎሙ : ለደቂ
 ቀ : እስራኤል : ኢትሐር : ኅበ : ብእሲተ : ብእሲ :
 ኢትዘ (fol. 41b.) ሙ :: ወመትሎሁ : ለዝንቱ :: አነ
 ኒ : ኢይለብስ : እመ : ኮነ : እምደነሰ : ዘማውያን ::
 ወአውሥኦታ : ይእቲ : ብእሲት : በመዓት : ወበቀላ
 ጥዓ :: ወነደ : ከመ : እሳት : ልባ :: ወትቤላ : ለሐና :
 በአማን : በርቱዕ : ዐፀዋ : እግዚአብሔር : ለማኅፀን
 ኪ : ሠናይ : ገብረ : እግዚአብሔር : ዘከልዐኪ : ፍ
 ሬ : በረከት :: ወኢወሀበኪ : ከመ : ነሎን : አዋል
 ደ : እስራኤል :: አንሰ : ፈቀድኩ : አሠኒ : ለኪ : አ
 ንቲሰ : ፈዳይከኒ : ጽርፈተ : ወአግባእኪ : ሊተ : ቃ
 ለ : ሕሡመ :: ወሰሚዓ : ብዕዕት : ሐና : ዘንተ : ኅዘ
 ነ : ልባ : ዓቢየ : ኅዘነ :: ወእምዝ : ተንሥኦት : ፍጡ
 ነ : ወከዕተት : አልባሲሃ : እምላዕሌሃ : ኅሡረ : ወ
 ተሐፀበት : ወተሠነ (fol. 42a.) የት : ወተሠርገወት :
 ሠርጐሃ : ወለብሰት : አልባስ : ምኩሀ :: ወሐረት :
 ውስተ : ቤተ : መቅደሱ : ለእግዚአብሔር : ከመ : ት
 ጸሊ : ወእንዘ : ተሐውር : ውስተ : ፍኖት : ርእየት :
 ዕፁ : ነዊኃ : ወውስቴቱ : አዕዋፍ : ምስለ : እንላቲሆ
 ሙ :: ወትቤ : ሐና : በረከ : እግዚአ : ላዕሌሆሙ : ወ
 አብዘኅከሙ : ፈድፋደ : ሊተኒ : ለአመትከ : ስማዕ :
 ጸሎትየ : ወሀበኒ : ስእለተ : ከናፍርየ : ወባርከ : ላዕ
 ሌየ : ዘባረከ : ማኅፀና : ለሳራ : ወወሀብከ : ወልደ :
 በልሕቃቲሃ :: ወአንሥኦት : ከዕይንቲሃ : ውስተ : ሰ
 ማይ : ወአኃዘት : ትብኪ : ኅበ : እግዚአብሔር : እን
 ዘ : ትብል : ወይ : ሊተ : አሌ : ሊተ : በእለ : መኑ :
 እትሜሰል : እንከ : (fol. 42b.) እትሜሰልኑ : በዖፍ ::
 ለአዕዋፍኒ : በሙ : ውሉድ : ወይኬ : አነ : በመኑ :
 እትሜሰል : በእንስሳኑ : አው : በአራዊትኑ :: ወባሕ
 ቱ : ለአንስሳኒ : ወለአራዊትኒ : በሙ : እንላት :: ወ
 እንዘ : ከመዝ : ትበኪ : ወተላሁ : ወታንቀዓዱ : ው
 ስተ : ሰማይ : ናሁ : ወረደ : መልአከ : እግዚአብሔ

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 ይከውን : ምጽአቱ : ለአቡዩ : ለ፲፫ : ረሰዮ : ከመ :
 ፩፻ : ወለ፭፻ : ከመ : ሃ :: ኢሳይያስኒ : ይቤ : ወይነብ
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 ናሁ : አቀምነ : ለክሙ : ስምዐ : አመጸሕፍት : ቅዱ
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 እግዚአብሔር : ፱ተ : አውራጋ :: ወሶበ : ኮና : ላቲ :
 ፱አውራጎ : ወለደት : ወለተ : ወትቤላ : ሐና : ለመ
 ወልደት : ምንትነ : (fol. 46 a.) ዘወለድኩ : ወትቤላ :
 መወልዲት : ወለተ : ወለድኪ : ወትቤ : ሐና : ታዓ
 ብዮ : ነፍስዩ : ለእግዚአብሔር :: ወሰመየታ : ስማ :
 ማርያም : ወሶበ : ኮና : ለሐና : ፵መዋዕል : ተሐፅበ
 ት : ወለብሰት : አልባሲሃ : ወአጥበወታ : ለይእቲ :
 ወለት : እስመ : ኮነት : ለእማ : አሐተ : ወለእንተ :
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 ሶበ : ተፈጸመ : ላቲ : ለእግዝእትነ : ማርያም : ፯አው
 ራጎ : ሐረት : ምሥጋረ : እግር : ፭ተ : ወገብዐት :
 ውስተ : ሕጽና : ለእማ :: ወእምዝ : ትቤ : ሐና : ሕ
 ያው : ውእቱ : እግዚአብሔር : ከመ : ኢየሁድጋ :
 ለዛቲ : ወለት : ታ (fol. 46 b.) ንሶሱ : ውስተ : ምድር :
 እስከ : እወስዳ : ውስተ : ቤተ : መቅደስ : ዘእግዚአ
 ብሔር :: ወእምዝ : ሐነፀት : ላቲ : ማኅደረ : ለባሕ
 ቲታ :: ወእንበረታ : ውስቲታ : እስከ : ሶበ : ኮና :
 ፩ዓመተ : ወውእተ : ጊዜ : ገብረ : ኢያቂም : በዓለ :
 ዓቢዩ : ለማርያም : ወጸውሦሙ : ለካህናት : ወለረበ
 ናቲ : እስራኤል : ወለዓበይቶሙ : ወለመላሕቅተ :
 ሕዝብ :: ወጠብሐ : መግዝዐ : ወአፅገቦሙ : ለኩሎ
 ሙ : ወአምጽአ : ለይእቲ : ወለት : ማርያም : አቡ
 ሃ : ኀበ : ካህናት : ወበረከዋ : ኩሎሙ : እንዘ : ይብ
 ሉ : እግዚአብሔር : አምላክነ : ዘኩሎ : ይመልክ :
 ወአምላኮሙ : ለአበዊነ : አብርሃም : ይስሐቅ : ወያ
 ዕቆብ : ይባርክ : ለዛቲ : ወለት : ወይረስያ : ፍሬ : ሠ
 (fol. 47 a.) ናዩ : ከመ : ታግዕዘነ : እሙስና : ወየሀባ :
 ኃይለ : ወጽንዐ : ወይዕበይ : ስማ : እስከ : ለዓለመ :
 ዓለም : አሜን : ወይቤሉ : ኩሎሙ : አሜን : ወአ

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 ጳጳሳት : ወመላህቅቲሆሙ : ለሕዝብ : ወበረከዋ : ኩ
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 ልዋ : እግዚአብሔር : አኃዜ : ዓለማት : አምላክ : አ
 ብርሃም : አምላክ : ይስሐቅ : ወአምላክ : ያዕቆብ : ዘ
 ይነብር : ውስተ : አርያም : ይባርክ : አፍኣሃ : ወው
 ሳጤሃ : ነፍሳ : ወሥጋሃ :: ወበረከዋ : ከመዝ : ወእም
 ዝ : ነሥአታ : እማ : ወአብዓታ : ውስተ : ውእቱ :
 ማኅደር : እንተ : ሐነፀት : ላቲ :: ወትቤ : ሐና : እሴ
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 ሎ :: አዓብዮ :: እፈቅሮ :: አሠምሮ :: እስመ : አሰሳ
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 ነገደ : እስራኤል : አመ : ጊዜ : ይቤሉኒ : ኢንትዌክ
 ፍ : መባዕኪ : ወቑርባነኪ : ዘአልብኪ : ዘርእ : ወፍ
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 ኃዲግዩ : አራዘ : ወመልዐ : ልብዩ : እንባዜ : ወትካ
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 (fol. 48 a.) እንዘ : ይጼዕሉኒ : መብልዕዩኒ : ወስቴዩኒ :
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 ኒ : ወአዝማድዩኒ : ሮዳኒ : ወጸዓሉኒ : እምይናዝዙ
 ኒ :: ነገደ : ሮቤል : በበሕዝቢሆሙ : ወአንስቲያሆ
 ሙኒ : በበአብያቲሆን : ወኩሎሙ : ነገደ : እስራኤ
 ል : እስከ : ነገደ : ብንያም : በበአብያቲሆሙ :: ወአ
 ንስቲያሆሙኒ : በበባሕቲቶን : እንዘ : የሐምዩኒ : ኢ
 ደክሙ : ወእንዘ : ይጼዕሉኒ : ኀቡረ : ላዕሌዩ : ቆሙ ::
 ስብሐት : ለእግዚአብሔር : አዶናይ :: ስብሐት : ለ
 እግዚአብሔር : ጸባዖት :: ስብሐት : ለእግዚአብሔ
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 ሰብሕዎ : በጽንዐ : ኃይሉ :: ሰብሕዎ : በክ (fol. 48 b.)
 ሂሎቱ :: ሰብሕዎ : በክመ : ብዝኃ : ዕበዩ :: ሰብሕዎ :
 በቃለ : ቀርን :: ሰብሕዎ : በመዝሙር : ወበመሰንቆ ::
 ሰብሕዎ : በክበር : ወበትፍሥሕት :: ሰብሕዎ : በክ
 ውታር : ወበእንዚራ :: ሰብሕዎ : በጸናጽል : ዘሠና
 ይ : ቃሉ :: ሰብሕዎ : በጸናጽል : ወበይባቤ :: ኩሉ :

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 ድኃኒነ : ኢየሱስ : ክርስቶስ : ከመ : ይሣሃልክሙ :
 አሜሃ :: እስመ : ይቤ : ለሊሁ : ዘአስተየ : ጽዋዕ :
 ማይ : ቈሪር : በስመ[የ] : እለ : የአምኑ : ብየ : ኢያሕ
 ጉል : አስቦ : በኅቤየ : ብፁዕ : ዘያክብር (fol. 52 a.) ሙ :
 እስመ : እሙንቱኒ : ያክብርዎ :: ብፁዕ : ዘያፈቅሮ
 ሙ : እሙንቱኒ : ያፈቅርዎ :: ብፁዕ : ዘየአኩት : ከ
 ያሆሙ : ውእቶሙኒ : የአኩትዎ : በሰማያት :: ብፁ
 ዕ : ዘይቄድሶሙ : እሙንቱኒ : ይቄድስዎ :: ብፅዕት :
 ወቅድስት : ሐና : ብፁዕ : ወንጹሕ : ኢያቄም : ይስ
 እሉ : ኅበ : እግዝእትነ : ወወላዲቱ : መድኃኒነ : ኢ
 የሱስ : ክርስቶስ : ለዘይገብር : ተዝካሮሙ : ሶበ : ይ
 ትፈታሕ : ላዕሌሁ : ነንኔ : ወእግዝእትነሂ : ቅድስ
 ት : ድንግል : ማርያም : ትቀውም : ቅድመ : ፍቁር :
 ወልዳ : መድኃኒነ :: ወትትነብል : በእንተ : እለ : ይ
 ገብሩ : ተዝካረ : አቡሃ : ወእማ : ኢያቄም : ወሐና :
 ወታስተሪ : ነሎ : ኃጢአቶሙ : ወትመ (fol. 52 b.) ር
 ሆሙ : ውስተ : ሕይወት : ዘለዓለም : ከማሁ : ትም
 ርሆ : ፍኖተ : መንግሥተ : ሰማያት : ለዘያፈቅራ :
 ገብረ : ማርያም : በጸሎታ : ዘይትዌከል : ታድኅኖ :
 እሞተ : ኃጉል : ለዓለመ : ዓለም : አሜን :: አብፅዕ
 ት : ሐና : ወለተ : ምሕረት :: አብፅዕት : ሐና : ወለ
 ተ : መድኃኒት :: አብፅዕት : ሐና : ወለተ : ሣህል ::
 አብፅዕት : ሐና : ወለተ : ዕበይ :: አብፅዕት : ሐና :
 ወለተ : ጽድቅ :: አብፅዕት : ሐና : ወለተ : ክብር ::
 አብፅዕት : ሐና : ወለተ : አዳም : ወሔዋ :: አብፅዕ
 ት : ሐና : ሐዳስ : ጣዕዋ :: አብፅዕት : ሐና : እብለ
 ኪ : እግዝእትነ : ነያ :: እብለኪ : ሐመረ : ሕይወት :
 አንቲ : ለነፍስየ : እምባሕረ : እሳት : ዘታዓድዊያ ::

አእግዝእ (fol. 53 a.) ት : አክብርት : አልዕልት : ሀብ
 ተ : በረከትኪ : ውዳድ : ከመ : ዝናም : ዲበ : ርእስ
 ነ : ይረድ : በእንተ : ኪደንኪ : ፍድፉድ : ዘወሀበኪ :
 ወልድኪ : ዋህድ : ለእለ : ተጋባእነ : የም : በዕለተ :
 በዕልኪ : ውስተ : ዛቲ : ዓፀድ :: ወፍሬ : ገራውሂነኒ :
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 ት : ሐና : ወላዲተ : እግዝእትነ : ቅድስት : ድንግል :
 ማርያም : ወላዲተ : አምላክ : ዘአጽሐፈ : ገብረ : ማ
 ርያም : በትጋህ : ወበብዙኅ : ጽሑቅ :: ይ (fol. 53 b.)
 ጽሐፍ : ስሞ : እግዚእነ : ኢየሱስ : ክርስቶስ : ኅበ :
 ዓምደ : ወርቅ : ዘኢያንቀለቅል : ወኢይወድቅ :: በ
 ቀለመ : ብርሃን : ያበርህ : ወያንጸበርቅ :: ኅበኒ : ተ
 ጋብኡ : ገብርያነ : ሥምረቱ : ለእግዚአ : ጽድቅ ::
 ማዕከሌሆሙ : ይትጋባዕ : ወይርፍቅ :: በፍሥሐ : እ
 ንዘ : ይስሕቅ :: ከዊኖ : በጸሎታ : በአልባስ : ከብ
 ካብ : ዘይስርቅ :: ወለጸሐፊሁኒ : ገብረ : ክርስቶ
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 ዕዘ : መነኮሳት : ውሎጥ :: በጸሎተ : ዛቲ : ሐና :
 ዘኔና : አልባሲሃ : ዪና : አንክሶ : ወቀሕጥ :: መጽ
 ሐፈ : ኃጢአቱ : ወልደ : ወለታ : እግዚእነ : ኢ
 የሱስ : ክርስቶስ : ይደምስስ : ወይስጥጥ : ወይክ
 ፍሎ : ቁመተ : (fol. 54 a.) ምስሌሃ : በየማነ : መ
 ንግሥቱ : ዘኢይሠዓር : ወኢይትዌለጥ :: ለዓለ
 መ : ዓለም : አሜን : ወአሜን : ለይኩን : ለይ
 ኩን :: :: ::

ዘዓርብ ::

በስመ : እግዚአብሔር : አብ : ለሰማይ : ዘረከቦ ::
 ወበስመ : እግዚአብሔር : ወልድ : ዋሕድ : ዘአምጽ
 አ : ዓለመ : እምኅበ : አልቦ :: ወበስመ : እግዚአብ
 ሔር : መንፈስ : ቅዱስ : ጳጳረጳጢኦስ : መንፈስ : አ
 ለብዎ : ወአጥብቦ :: ናነብብ : ዘንተ : ድርሳነ : ዘክቡ

ረ : ስም : ወልዑል : ዝክር : ኢያቄም : አቡሃ : ለእ
 ግዝእትነ : ወላዲተ : አምላክ : ማርያም : ድንግል :
 በቀላት : ለዘያነብቦ :: ወረባሕ : ለዘይስምያ : ወየዓ
 ቅቦ :: ጸሎቱ : ትዕቀቦ : በዝ : ዓለም : እምትምይን
 ተ : ዲያብሎስ : ዘያጽሕቦ :: ወበዓልም (fol. 54 b.) ኒ :

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ዘማዊተ : ለተእማር : መርዓትክ : እስመ : (fol. 57b.)
 ድኅነት : ባቲ : እምተወግሮ : አዕባን : በወለተ : ወ
 ልድክ : ኢያቄም : እንተ : ይእቲ : ማርያም :: ንረድ :
 ካዕበ : ወንናዝዛ : ለኩሐሚን : ወንበላ : ኢትብክዪ :
 እምይእዜሰ : እንበይን : ደቂቀኪ : ወኢትስምዪ : ር
 እስኪ : መራረ :: ናሁ : ወለደት : መርዓትኪ : ሩት :
 ሞዓባዊት : እምነ : ባኦስ : ወልደ : ዘይኄይስ : እም
 ደቂቀኪ : ምስብላተ : እምነ : ዘርእ : ዚአሁ : ተረክ
 በ : ዮም : መድኃኒቶም : ለእስራኤል :: ወአንተኒ :
 ዳዊት : ንጉሠ : እስራኤል : ቅኒ : አውታረ : መሰን
 ቆ : እንበይን : ክብረ : ወለትክ : ዘሠረፀት : እም : ኢ
 ያቄም : ወልድክ : ወበል : ዙሉ : ክብራ : ለወለተ :
 ንጉሥ : ሐሌቦን :: በዘአዝፋረ : ወርቅ : ዑጽፍት : ወ
 ሐብርት :: ወድግም : ዓዲ : ብሂ (fol. 58a.) ለ : ግነፈ :
 (sic) ርግብ : በብሩር : ዘግቡር : ወገበዋቲሃኒ : በሐመ
 ልማለ : ወርቅ :: ሠልስ : ዓዲ : ወበል : መሠረታቲ
 ሃ : ውስተ : አድባር : ቅዱሳን :: ይበድሮን : እግዚአ
 ብሔር : ለአናቅጸ : ጽዮን :: እምነሉ : ተዓይኒሁ :
 ለያዕቆብ :: ወአንተኒ : ሰሎሞን : ኅሊ : ማኅሌተ : ወ
 በላ : ንዲ : ርግብዩ : ሠናይት : ንባብኪ : አዳም :: ወ
 በላ : ዓዲ : ተመዩጢ : ተመዩጢ : ሰላመ : ሰጣዊት ::
 ወንርአይ : ብኪ : ሰላመ :: ንትመዩጥ : ካዕበ : ኅበ :
 ውዳሴሆሙ : ለሐና : ወኢያቄም : ሰብሳቦሙ : ንጹ
 ሕ : ወሰብሳቦሙ : ቅዱስ : ዘቦቱ : መዓዘ : መንፈስ :
 ቅዱስ : ዘይኄይስ : እምስክ : ወአስጳዳቶስ :: ዘይኄይ
 ስ : ሰብሳቦሙ : እምሰብሳብ : ቀደምቶሙ : አዕሩግ :
 ኄራ (fol. 58b.) ን : ዘወለድዋ : እምድኅረ : ተከለሉ :
 በርስዓን : ለማርያም : መራን : ወላዲተ : ዓቢይ : ብ
 ርሃን : ዘተመስለት : በታቦተ : ሙሴ : ወአሮን : ካህ
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 ግዕዛን :: ኢያቄም : ብፁዕ : ሠናዩ : ርስዕ : ትምክህ
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 ወለትክ : እግዚአብሔር : ኅቡዕ : ኦኢያቄም : ብፁ
 ዕ : ኦኢያቄም : ሠናዩ : ርስዓን : ዘይፈደፍድ : ብፁዓ
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 ሠናዩ : ርስዓን : ይትበደር : ብፁዓንክ : እምዕንቀ :
 ክቡር :: በመኑ : ናስተማስለክ : በአቡነሁ : አዳም :
 በአርአያ : እግዚአብሔር : ዘተፈጥረ :: ወሚመ : በ

አቤልኑ : ዘኮነ : ቀርባኑ : ውኹፈ :: ኦኢያቄም : ብ
 ፁዕ : በመ (fol. 59a.) ኑ : ናስተማስለክ : በሌትኑ : ወ
 ሚመ : በሂኖስ : ዘቀደመ : ጸውዖ : ስመ : እግዚአብ
 ሔር :: ኦኢያቄም : ብፁዕ : በመኑ : ናስተማስለክ :
 በሂኖክኑ : ዘአስመሮ : ለእግዚአብሔር : ውኅብዖ :
 እምገጸ : ሞት :: ወሀለወ : ሕያወ : እስክ : ይእዜ :: ኦ
 ኢያቄም : ብፁዕ : በመኑ : ናስተማስለክ : በኖኅኑ :
 ወሚመ : በሠለስቱ : ውሉዱ : እለ : ድኅኑ : እማዩ :
 አይኅ : ምስለ : አንስቲያሆሙ :: ኦኢያቄም : ብፁ
 ዕ : ሠናዩ : ብፁዓን : ናሁ : ተረክበ : ውስተ : ቤትክ :
 ብዕሎሙ : ለብዑላን : እንተ : ይእቲ : ንግሥቶን :
 ለኩሎን : ንግሥታት : ዓለም :: እንተ : ባቲ : ይዌድ
 ስዋ : ትጉሃን : ወይቄድስዋ : ሠራዊተ : ብርሃን : ይ
 ቀውሙ : ቅድሚሃ : ፳ : ኃያላን :: ወባቲ : ይትሜክ
 ሁ : ሠራዊተ : ቤተ : ዳዊት : ወሰሎሞን : (fol. 59b.)
 እምቤርሳቤሕ : እስክ : ዳን :: ጽላተ : ሕጉ : ለመሴ :
 ወበትረ : ከርካዕ : ዘአሮን : ትርሲተ : ክህነቶሙ : ለ
 ሌዋውያን :: ልብስ : ቃስ : ወሜጥራ : ወሔዲዴጤ
 ን :: ፍሬሃኒ : ሲሳዩ : ርኅባን : ወደመ : አስካላ : ስ
 ቲ : ጽሙዓን :: ምስክዮሙ : ለግፋዓን : ወግዕዛኖ
 ሙ : ለቅኑያን :: ኦኢያቄም : ብፁዕ : ወበፅዕት : ሐ
 ና : አዕሩግ : ሠናያን : ከመ : ሰማይ : ልዑላን : ወከ
 መ : ምድር : ርኅዓን : ከመ : ባሕርይ : ፅዱላን : ወከ
 መ : ወርቅ : ፍቱናን :: ኪያክሙ : ኃረዩ : እግዚአብ
 ሔር : ሥጋክሙ : ከመ : ይትከደን :: ኦኢያቄም : ብ
 ፁዕ : የዓቢ : ዝክርክ : እምክብረ : ዙሉ : ዓለም :: ወ
 ይትበደር : እምዕንቄ : ሶም : ወይሄኒ : እምወርቀ :
 ፖሩሄም :: ውዱስ : ዝክርክ : እስ (fol. 60a.) ክ : ተፍ
 ጸሜተ : ዓለም : ወእስክ : ታስተርኢ : ኢየሩሳሌም :
 ሰማያዊት : ዘትወርድ : እምላዕሉ : ጽርሐ : አርያ
 ም :: ዐሥሩ : [፲]ወጀኤ : አናቅጸሃ : ወለለአናቅጸሃ :
 ዘዘዚአሆሙ : በሕርያት : ዲቤሃ : ሥይም :: ወኢይበ
 ውዕ : ውስቲታ : ዘይለብሳ : ለመርገም : ወአልቦ :
 ኅቤሃ : ዘዩሐስም :: ኦብፁዕ : ኢያቄም : አቡሃ : ለእ
 ግዝእትነ : ማርያም : ወላዲቱ : ይእቲ : ለመለኮት :
 ግሩም : በብስራተ : ገብርኤል : በቤተ : ልሔም :: ወ
 አመ : ተወልደ : አስተማወቅዎ : በእስትንፋሶሙ :
 አድግ : ወላህም : ከመ : ይትፈጸም : ትንቢተ : ነቢ

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ታቲሃ ። ቦ ። እለ ፡ ኮኑ ፡ እምኔሆሙ ፡ ሊቃነ ፡ ጳጳሳት ፡ ወጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ። ወቦ ፡ እምኔሆሙ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወንፍቀ ፡ ዲያቆናት ፡ አናጉንስጢስ ፡ ወመዘምራን ። ወቦ ፡ እምኔሆሙ ፡ እለ ፡ ተውህቦሙ ፡ አሦት ፡ ዘተነብዮ ። ወቦ ፡ እምኔሆሙ ፡ ዘተውህቦሙ ፡ ያእምሩ ፡ ፍካሬ ፡ ነገር ፡ ስውር ። ንዑኬ ፡ ተጋብዑ ፡ አሕዛብ ፡ ወ (fol. 63 b.) ሕዝብ ፡ ወተዓይኒሁ ፡ ለያዕቆብ ፡ በቤተ ፡ ኢያቄም ፡ ንጹሕ ፡ ተረክባ ፡ ከብካብ ፡ ንጹሕ ፡ ዘእንበለ ፡ ጥልቅት ፡ ዘአልቦ ፡ ላህ ፡ ከመ ፡ ስቴ ፡ ወይን ፡ ዘያስተፌሥሕ ፡ ልቦ ፡ ወከመ ፡ ቅብዕ ፡ ዘያበርህ ፡ ገጸ ፡ ዘአልቦ ፡ ሥራኅ ፡ ወኢተቀንዮ ። ወለተ ፡ ኢያቄም ፡ ወሐና ፡ ድንግል ፡ ማርያም ፡ ሶልያና ፡ አመ ፡ ወለደቶ ፡ ለክርስቶስ ፡ ንጉሥ ፡ አድባር ፡ ኮኑ ፡ ኅብስተ ፡ ሕይወት ፡ ወአውግርኒ ፡ ፈረዩ ፡ አስካለ ፡ በረከት ፡ ወማየ ፡ ባሕርኒ ፡ ኮነት ፡ ህሊብ ፡ ወመዐረ ። አልቦ ፡ ውስተ ፡ እንታክቲ ፡ ቤት ፡ መናፍስተ ፡ ደዌ ፡ ብዙኃን ፡ እለ ፡ ይነድፉ ፡ በአሕፃ ፡ ኃጢአት ፡ በሊህ ። ወንንግር ፡ ይደልወነ ፡ ተጋቢዓነ ፡ ውስተ ፡ ቤተ ፡ ከብካብ ፡ አን (fol. 64 a.) ተ ፡ ይእቲ ፡ ቤተ ፡ ኢያቄም ፡ አቡሃ ፡ ለማርያም ፡ ልደታ ፡ ለወላዲተ ፡ መድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀዳሚ ፡ ገብረ ፡ እግዚአብሔር ፡ ሰማያት ፡ ዘመልዕልት ፡ ወክሎ ፡ ዘውስቴታ ፡ ወዛተ ፡ ጠፈረ ። ወእምዝ ፡ ገነተ ፡ ሕይወት ። ወክቦ ፡ ፀሐየ ፡ ወወርህ ፡ ወከዋክብተ ፡ ወባሕረኒ ፡ ወቀላያተ ፡ ዓሣተ ፡ ወአዕዋፈ ፡ ሰማይ ፡ እለ ፡ ይስርሩ ፡ እንስሳ ፡ ዐበይተ ፡ ወደቃቃተ ፡ ነፍሳተ ፡ ወደመናተ ፡ ዝናማተ ፡ ወጠላተ ፡ ወክሎ ፡ ረጢሮ ፡ ወአስተናቢሮ ፡ ወፈጺሞ ፡ ፈጢረ ፡ ፍጥረታቲሁ ፡ ፈጠሮ ፡ ለአቡነ ፡ አዳም ፡ በአምሳሊሁ ፡ ወአርአያሁ ፡ ወነፍሐ ፡ ላዕሌሁ ፡ መንፈስ ፡ ሕይወት ፡ ወኮነ ፡ እገለ ፡ እመሕያው ፡ በመንፈስ ፡ (fol. 64 b.) ሕይወት ። አሜሃ ፡ ቆመት ፡ ማርያም ፡ ወለቱ ፡ ለኢያ

ቄም ፡ ውስተ ፡ ከርሡ ፡ ለአዳም ፡ ከመ ፡ ባሕርይ ፡ ፀዐዳ ፡ እንዝ ፡ ተኃቱ ፡ ውስተ ፡ ገቦሁ ፡ የማናዊ ፡ ምስለ ፡ መልክዕ ፡ ፍጹም ። ወአምሳሊሃ ፡ ሣረረ ፡ በአርያም ፡ ወበዳግም ፡ አርአዮ ፡ ለሙሴ ፡ በገዳም ፡ ዘከመ ፡ ይገብር ፡ ግብራ ፡ ለደብተራ ። ወአዘዘ ፡ ይግበር ፡ ታቦት ፡ እምዕዕ ፡ ዘኢይነቅዝ ፡ ወይቅፍላ ፡ ወርቀ ፡ ንጹሐ ፡ እንተ ፡ አፍአሃ ፡ ወእንተ ፡ ውሣጤሃ ፡ ወውስተ ፡ ይእቲ ፡ ታቦት ፡ ቅድስት ፡ አዘዘ ፡ ያንብር ፡ ፪ተ ፡ ጸላተ ፡ ዘዕብን ፡ ወጽሑፍ ፡ ዲቤሆን ፡ ፲ቃላት ፡ ጽሕፈቶንሂ ፡ ጽሕፈተ ፡ እግዚእ ፡ ወመልዕልተ ፡ ይእቲ ፡ ታቦት ፡ ምስሐል ፡ ዘወርቅ ፡ ወመል (fol. 65 a.) ዕልቲሃ ፡ ለምስሐል ፡ ፪ኪሩቤል ፡ እምፍሕቆ ፡ ወርቅ ፡ ወእምነ ፡ ይእቲ ፡ ታቦት ፡ ኮነ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ወለአሮን ፡ ወለብዙኃን ፡ ካህናት ፡ ለእለ ፡ ፈቀደ ። ወካዕቦ ፡ ሐነፀ ፡ ሰሎሞን ፡ መቅደስ ፡ በአምሳሊ ፡ እንታክቲ ፡ ደብተራ ፡ እምዕፀ ፡ አርዝ ፡ ወቄድሮስ ፡ ወጳውቂና ፡ ወለበጠ ፡ ወርቀ ፡ ምድራ ፡ ወጠፈራ ፡ ወአረፍታ ፡ ወበአናቅጺሃ ፡ ገለፈ ፡ ፀበራተ ፡ ወኪሩባተ ፡ እምወርቅ ፡ ጽሩይ ። ወበውሣጤ ፡ ቅድስተ ፡ ቅዱሳን ፡ ኅብ ፡ ትነብር ፡ ታቦት ፡ ቅድስት ፡ አምሳሊሃ ፡ ለማርያም ፡ ወለተ ፡ ኢያቄም ፡ ገብረ ፡ ፪ተ ፡ ኪሩብ ፡ እምወርቅ ፡ ቀይህ ፡ እለ ፡ ይጼልልዋ ፡ ወኮነ ፡ ባቲ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ ቦ ፡ ዕልተ ፡ ገህደ ፡ ወቦ ፡ ዕለተ ፡ በህልም ፡ ወቦ ፡ ዕለተ ፡ በራእይ ፡ ለነቢያት ፡ ወለሰብእ ፡ ለእለ ፡ ይፈቅድ ፡ እሙሴ ፡ እስከ ፡ ዘካርያስ ። ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ ይቤሎሙ ፡ እግዚአብሔር ፡ ለደቂቀ ፡ እስራኤል ፡ ሶቦ ፡ አምዕዕዎ ፡ አየኑ ፡ ቤተ ፡ ተሐንፀ ፡ ለምዕራፍየ ፡ ወአየኑ ፡ መካነ ፡ ለማኅደርየ ። ነያ ፡ ማዳደርየስ ፡ እንተ ፡ አምጽአ ፡ ዘእድ ፡ ኢገብራ ፡ ዘትከውን ፡ መድኃኒተ ፡ ለአዳም ፡ ወለደቂቁ ። ። ።

። ዘአሐድ ።

ዝንቱ ፡ ውእቱ ፡ መጽሐፈ ፡ ዜና ፡ ልደታ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወልደ ፡ ዳዊት ፡ ንጉሥ ። ሰሎሞን ፡ ወለዶ ፡ ለናታን ፡ ወናታን ፡

ወለዶ ፡ ለሌዊ ፡ ወሌዊ ፡ ወለዶ ፡ ማጣትሃ ፡ ወቅስራሃ ፡ ወቅ (fol. 66 a.) ስራ ፡ ወለደ ፡ ኢያቄምሃ ፡ አቡሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወማጣ

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 ወእቡስ :: እምፍኖተ : ኃጢአት : ርኩስ : ዘኢይትገ
 ሠሥ : ያድኅኖሙ : ትንብልናሆሙ : ለ፪ሆሙ : አ
 መ : ዕለተ : ፍዳ : ወኒስ : ለዓለመ : ዓለም : አሜን :
 ወአሜን : ለይኩን : ለይኩን :: :: ::

ተአምሪሃ : ለቅድስት : ወብዕዕት : ሐና : እመ :
 ማርያም : ወላዲተ : አምላክ : ጸሎታ : ወበረከታ :
 (fol. 69 b.) የሀሉ : ምስለ : ገብራ : ገብረ : ማርያም :
 ለዓለመ : ዓለም : አሜን ::

ወሀሎ : ፩ : ብእሲ : እመ : ዘመደ : ይሁዳ : ወይሰ
 መይ : ኢያቄም : ወአውሰበ : ብእሲተ : እምአዋል
 ደ : ካህናት : ወትሰመይ : ሐና : ወክልሜሆሙ : ጌራ
 ን : ወሥሙራን : ወይሄልዉ : በሕገ : እግዚአብሔር ::
 ወብእሲቱሰ : መካን : ወነበሩ : እንዘ : የኅዝኑ :
 ወይቴክዙ : በእንተ : ዘአልቦሙ : ውሉድ :: ወኵሎ :
 አሚረ : የሐውሩ : ኅበ : ቤተ : ክርስቲያን : ወያቄር
 ቡ : ጸሎተ : ለእግዚአብሔር : በብካይ : ወገዓር : ከ
 መ : የሀቦሙ : ውሉደ : ወይከፍሉ : እምንዋሎሙ :
 ለነዳያን : ወለምስኪናን : ወለቤተ : ክርስቲያን :: ወ
 ነበሩ : እንዘ : ይሴፈ (fol. 70 a.) ው : ተአሚኖሙ : ከ
 መ : ይትዌከፍ : እግዚአብሔር : ስእለቶሙ : ወይሁ
 ቦሙ : ውሉደ :: ወአሐተ : ዕለተ : ወጹኡ : ኢያቄ
 ም : ወሐና : ብእሲቱ : ወቦው : ውስተ : ቤተ : መቅ
 ደስ : ወእንዘ : ይቀውሙ : ለጸሎት : ነጻሩ : አርጋበ :
 እንዘ : ይትፈሥሐ : ምስለ : ውሉደሙ :: ወርእዮ
 ሙ : ኅዝኑ : ወተክዙ : በእንተ : ዘአልቦሙ : ውሉ
 ድ : ወእምብዝኃ : ኅዝኖሙ : ደቀሱ : ወኖሙ :: ወር
 እየት : ሐና : በንዋማ : ከመ : ለብእሲሃ : አያቄም :
 ዘውስተ : እዴሁ : በትር : ጸገየት : ወፈረየት : ወይ
 እቲኒ : ፍሬ : ከመ : ውስተ : ሕጽና : ለሐና : ወነቂሆ
 ሙ : ተፈሥሐ : ወተናገሩ : በበይናቲሆሙ : በእን
 ተ : ዘርእዩ :: ወሰብሕዎ : ወአእኮትዎ : ለእግዚአብ
 ሔር : ወአተዉ : ቤቶሙ : (fol. 70 b.) እንዘ : ይብሉ :
 ፈቃደ : እግዚአብሔር : ለይኩን :: ወእምድኅሬሁ :
 ፀንሰት : ሐና : ወተዓውቀ : ፅንሳ : ወበፅንት : ለእግ
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 ውስቱ : አብያቲሆሙ : በሰላም :: ወነበሩ : ኢያቄ
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 ፫ተ : ዓመተ : እንዘ : ይሴብሕዎ : ወየአኩትዎ : ለእ
 ግዚአብሔር : በእንተ : ወለቶሙ : ኵሎ : ዘገብረ :
 ሎሙ :: ወአፈድፈዱ : ገቢረ : ሠናይ : በጸም : ወበ
 ጸሎት : ወይሁቡ : ምጽዋተ : ለነዳያን : ወለምስኪና
 ን : ወሶበ : ተፈጸመ : ፫ዓመት : እንዘ : የሐፅኑ : ማ
 ርያም : ወለቶሙ : በንጽሕ : ወትቤሎ : ሐና : ለኢ
 ያቄም : ምታ : ተዘከር : አእኑየ : ዘተካየድነ : ለእግ
 ዚአብሔር : ወነሀብ : ወለተነ : ቍ (fol. 72 a.) ርባን :
 ለእግዚአብሔር : ከመ : ኢትኪድ : ወለትየ : በዲበ :
 ምድር : ዘእንበለ : በቤተ : እግዚአብሔር :: ወሶበ :
 ሰምዐ : ኢያቄም : ዘንተ : ነገረ : እምብእሲቱ : ሐ
 ና : ተፈሥሐ : ዓቢየ : ፍሥሐ : ወአስተዳለው : ኵ
 ሎ : ዘይከውን : ለፍኖት : ወአምታ : ለቤተ : እግዚ
 አብሔር : ወጸውዑ : አዝማዲሆሙ : ወአርካኒሆሙ :
 ወኵሎ : ሰብአ : ቤቶሙ : ወነሥኡ : ወለቶሙ : ወ

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(fol. 75b.) ምስሱ : ፀረ : ዚአየ : ወኢይትርፉ : ለፍ
ሬ :: ከመ : ተደምስሱ : ደቂቁ : ለቆሬ :: ::

ሰላም : ለኪ : ጥዕምተ : ስም : ወዝክር : በዚው :
መለኮት : ቅሱም :: ሐና : ቅድስት : እመ : ማርያም :
ዘነገሥኪ : በአርያም :: ሰላም : ለኪ : ሐና : ጽባሕ :
ወማርያም : ሰማይ : እንተ : ወለደቶ : ለክርስቶስ :
ፀሐይ :: ዘያውዲ : ሦከ : ጌጋይ :: ሰላም : ለኪ : ዘኪ
ልቂዶን : ሐና : ወዘባሕርይ : ፅዱል :: እንተ : እምኔ
ኪ : ወጽአት : ማርያም : ድንግል :: ዘዖረቶ : ለነበል
ባል :: ሰላም : ለኪ : ከመ : ፋሲለደስ : ሰማዕት : ወገ
ላውዴዎስ : ካልዑ :: ሕዝብኪ : ሐና : ፍሬ : ጽድቅ :
ይንሥኡ :: በስምኪ : እለ : ተጋብዑ :: ሰላም : ለኪ :
ሶበ : ሰማዕኩ : (fol. 76a.) በዜና : ለጥበበ : ሰማይ : መ
ጠና :: ሀሊናየ : ትቤ : ሀለወት : ሐና :: ለነፍስየ : ዘ
ታድኅና :: ሰላም : ለኪ : የዋሂት : ሐና : ወመንፈላ
ዊት : ርግብ :: እንተ : እምኔኪ : ወጽአት : ማርያም :
ጠባብ :: ዘዖረቶ : ለቃለ : አብ :: ሰላም : ለኪ : ሐና :
ንጽሕት : ወማርያም : ጳጦስ :: እንተ : ወለደቶ : ለክ
ርስቶስ : ንጉሥ :: ኃጢአተ : ዘይደመስስ :: ሰላም :
ለኪ : አመኒ : መጽአኒ : መልአክ : ሞት : መስጢ ::
እምኔየ : ሐና : ኢትትፈለጢ :: መጽሐፈ : ዕዳየ : እ
ንዘ : ትሠጥጢ :: ወላህየ : በሐሜት : ወልጢ :: ::

(fol. 76b.) ተአምራቲሆሙ : ለሐና : ወኢያቄም :
ዘወለድዋ : ለማርያም : ወላዲተ : ሰማያዊ : ወምድ
ራዊ : ጸሎቶሙ : ወበረከቶሙ : የሀሎ : ምስለ : ፍ
ቁሮሙ : ገበረ : ማርያም : ለዓለመ : ዓለም : አሜን ::
ናሁ : ተብሀለት : ከመ : ነበረት : ሐና : ብፅዕት : ብ
እሲተ : ኢያቄም : በብዙኅ : ጸሎት : ወወሀባ : እግ
ዚአብሔር : ዘርዓ : በርክተ : ወእምድኅረ : ፯ወርሀ :
ተዓውቀ : ፅንሳ : ለሐና : ወሰምዑ : አዝማዲሁ : ወ

ዐረከታቲሆሙ : ለሐና : ወኢያቄም : ዘወለድዋ : ለ
ማርያም : መራን : ከመ : ያድኅነነ : እመሥገርት : አ
ርዌ : ርጉም : ለዓለመ : ዓለም : አሜን :: ሃሌሉያ :
በብዝሐ : ኂሩትክም : ኢያቄም : ወሐና : (fol. 78b.)
ሶውሩነ : እምሰይጣን : መከራ : ለዛቲ : መጽሐፍ :
ዘአንበባ : ወዘተርጐማ : ኢትርስኡኒ : አቡነ : ዘበሰ

አዝማዲ : ምታ : ወመጽኡ : ኅቤሃ : ወይቤልዋ : ም
ንትኑ : ዝነገር : ዘመጽኡ : እምድኅረ : (fol. 77a.) ኃለ
ፈ : መዋዕልኪ : ወገሰሱ : ከርሣ : ከመ : ይርአየ : ፅ
ንሳ :: ወሀለወት : አሐቲ : ብእሲት : ወለት : አርሰባ
ን : እምአዝማዲ : እማ : ለሐና : ዕውርት : ዓይና :
ወገሰሰት : እንዘ : ኢትአምር : ወኢምንተኒ : ወበጊ
ዜሃ : ሐይወት : ወትቤላ : ሐና : ብፅዓን : ለኪ : ሐ
ና : እስመ : እምፍጥረተ : ዓለም : አልቦ : ዘከማኪ :
ዘይፌውስ : በከርሡ : አዕይንተ : ዕውራን : ወሰገዱ :
ላቲ : አዝማዲሃ : ወከብረት : ላዕሌሆሙ : ሐና : ከ
መ : ፀሐይ : ዘይከብር : እምነ : ኮከብ : ጽባሕ : ወተ
ሰምዓ : ዜናሃ : ውስተ : ዮሐ : አጽናፈ : ዓለም :: ወ
አምጽኡ : ላቲ : ዮሐ : ድውያነ : ወሕሙ (fol. 77b.)
ማን : ወይገስሱ : ከርሣ : ወይትፌወሱ : ወይቤሉ :
ዮሐሙ : እንዘ : ሀሎ : በከርሣ : ዘይፌውስ : እፎኑ :
ይከወን : ሶበ : ይትወለድ :: ወሰሚሆሙ : ደቂቀ : እ
ስራኤል : አንገለጉ : ወይቤሉ : ምንተ : ንብል : በአ
ንተ : ዝንቱ : ግብር : እስመ : ናሁ : ሰጠጡ : መንግ
ሥተ : ኢያቄም : ወሐና : ፀንሰት : ሐና : ወበከርሣ :
ትፌውስ : ወትነግሥ : ላዕሌነ : ወይቤሎሙ : ብእ
ሲ : ዝኑ : የዓቅፈክሙ : ንዑኬ : ንቅተሎሙ : በውግ
ረተ : ዕብን : በከመ : ጽሑፍ : ወተደሙ : ዮሐሙ :
ወበጊዜ : መንፈቀ : ሌሊት : ወረደ : እምሰማይ :
(fol. 78a.) ምልአክ : ዘስሙ : ገብርኤል :: ወይቤሎ
ሙ : ለሐና : ወኢያቄም : ተንሥኡ : ክቡራን : ዘመ
ድ : ወወሰደሙ : ደብረ : ወሰወሮሙ : ወተወልደት :
በህየ : ማርያም : ሰማ : ምልዕተ : ሞገስ : ወግርማ :
ወለነኒ : ታድኅነነ : እመሥገርተ : አርዌ : መስቲ
ማ :: ጸሎቶሙ : ወበረከቶሙ : ለሐና : ወኢያቄም :
የሃሎ : ምስለ : ፍቁሮሙ : ገብረ : ማርያም : ለዓለ
መ : ዓለም : አሜን :: ::

ማያት : ዘአንበብክዋ :: ሐሰበፎካሬፀለዳዊትሰሞአ
ሞተምሕረትወንጌላዊወርሀንበመቶታ፻ግደፎ : ደግ
ሞሞሐባርንሰምን፻፶ግደፎ : የወጸውንየደዊቱን

ተአምር : ዘገ[በ]ረ : እግዚእነ : ወአምላክነ : ኢየ
ሱስ : ክርስቶ : በኃይለ : ሞቱ : ማኅየዊ : ይምሐሮ :
ለገብሩ : ገብረ : ማርያም :: ወሀሎ : ፩ : ድውይ : እን

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LADY MEUX MANUSCRIPT No. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR AHËTA MÎKÂËL.

I. በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ :
፩ : አምላክ ።

ጸሎት : በእንተ : ማዕሰር : አጋንን : ወኪር : ኪር
ያቅ : አውክያኤል : አድናኤል : ጸፍ : መልናታ : መ
ርዖታ : አናንያኤል : ኪሩብያኤል : መሃልና : ሰላት
ያየኤል : መልና : መልያኖስ : አጋዝትያኖስ : ዘለየከ
ርብፀሃይ : ወኢየሰኦር : ንግብርሃናኤል : ዑኩኤል :
ፍኑኤል : አኮክያኤል : ኤሎ(?)ናኤል : ክትኤል : አ
ቅትኤል : አቅትናኖስ : አሚስ : ኤውሣኤል : ታ
ሮስ : ኤውሣኤል : አእጥያኖስ : ሰርያል : ፍልናታ :
ዩልናታ : ጳራንዩስ : ኤርኒዋስ : ኤተሐዩዩ : ፍርልኤ
ል : አውክዩስ : ስራንዩስ : አዕዋንስ : አሲማሰ : አጋ
ልዩስ : ሎስ : ዕኑስ : ዝንቱ : አስማት : ክሰራት : ዘ
ር(?) : ዲባ : እንግዳሁ : ወዲባ : ሐውቂን : ለእመ :
ትበውእ : እቤተ : ትክት : ወሐራስ : ወርኩስ : ወአ
ልቦ : ዘኢይቀርቦ : ኃቤሁ : ኢይትነደፍ : በአሐፀ :
ፀላኢሁ : ወውግርተ : እብን : ወዡናት : እስመ : መ
ለእክት : የአቅብእወ : ወበክነፋሐሙ : ኢኪልል
ዋ : በእንተ : ዝንቱ : አስማት : አመላኮሙ : ለእ
ግዚእነ : ወመድሃኒን : እቀባ : ወአድህኖ : ለበርያ :
ወለአጋንንት : ምኪ : ወጉስምት : አይነት : ወፍልጸ
ት : ወቀርፀት : አድህና : ወፈውሰ : ለአመትከ ።

II. በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ ።
ጸሎት : በዕንተ : አይነት : አይነ : ምድር : ጸሎተ :
ንድራ : እንዘ : የሀውር : እግዚእነ : ኢየሱስ : ክርስ

ቶስ : ውስተ : ምድር : ጥብርያደስ : ወከልሁ : አርዳ
ኢሁ : ርእዩ : መልክአ : ብእሲት : አርጋእት : እን
ዘ : ትነብር : ዲባ : ምድር : ወይእቲ : መፍእት : ወ
መደንገፅት : ወይመጽእ : እስመ : ኮነት : ጥቀ : ይበ
ርዋ : አእይንቲሁ : ወለአጋሪሁ : ከመ : ሰረገለ : ዕሣ
ት : ወይመጽዕ : እምፋሃ : ነበልቦላ : እሳት : መጠነ :
፱በአመት : ወይቤልዋ : ወተለውዋ : አርዳኢሁ : ለ
እግዚእነ : ኢየሱስ : ምንትኑ : ለዛቲ : ብእሲት :
እግዚእ : ወርግመት : ወሶበ : ርዩታ : ለሃመር : እን
ቱ : ዘወረደ : ዲባ : በሀር : ተሐውር : ፍቡነ : ትገነ
ጽላ : ወሶበ : ትኔጸር : ለፈረስ : ወበቀል : ወታወድ
ቆ : ምስለ : ዘይጼእኖ : እምርዩቶ : ጊዜሁ : ርፀቱ :
ወለአመኒ : ርዩታ : ለፀለም (?) : እንዘ : ትታለብ : ሐ
ሊባ : ኢትነደፋ : እምአጥባቲሃ : ወሶበ : ርዩት : ብ
እስ (sic) : ምስለ : ውሉድ : ትፈጠሙ : ወትግሎሙ :
ለአይንት : ብእሲት : ወርግመት : ወእምነሉሙ :
ምግብራቲሃ : ወዘንተ : ሰሚአ : እግዚእነ : ወመድሃ
ኒን : ኢየሱስ : ክርስቶስ : ወይቤሎሙ : ለአርዳኢ
ሁ : ንስእዋ : ለዛቲ : ነፈስ : ወለሀማመ : አይነት :
አስልዋ : ወስድድዋ : ወአወይዋ : በእሣት : ወዘረ
ውዋ : በነፈስ : ምስራቀ : ወምአራባ : ሰሚነ : ወ
ደቡብ : ወይጥፋ : ዝክረ : ስሙ : ትእፃዕ : ወትስእ
ል : ሐማመ : አይነት : ወርግመት : በርያ : አይነት :
መጋኛ : ወጉስምት : ክነረር : ዘአር : ወትግሬዳ : ለ
አመትከ : አህተ : ሚኮእል :

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አምሃረ : አይነተቦት : ወአንስ : አይነ : መቃውዚ :
ፍርቀቃት : ወሰሥሰዎት : ትኩሳት : ወልብ : ግምሰ
ት : ደመ : ወባርያ : አደህና : ለአመትክ : እህተ : ሚኮኤል ።

VII. ወሃሎ : ፩ : ብእሲ : ዘስሙ : ሱስንዩስ : ወ
አው[ሰ]በ : ብእሲት : ወወለደ : ወልደ : ተበዕት :
ወበቀዳሚ : ወልድ : መጸአት : ውርዝልያ : ወቀተ
ለቶ : ለወልድዩ : ወሐርት : ወከልሐት : እሙ : ወአ
አይተቦ : ወ[ሶ]ባ : ሰምአት : ቅዱስ : ሱስንዩስ : እንዘ :
ትበኪ : ተፅእነ : ዲበ : ኪሩቤል : ፈረሱ : ወነሰ : ኪ
ናት : በየማነ : ወሐር : መንገሌሃ : ወረከበ : ለአረጊ
ት : እንዘ : ተነብር : ተህተ : አም : ወተሰአላ : ወይ
ቤላ : ወሚጠ : ገጸ : መንገለ : ምስቅ : ወሰገደ : በብ
ረኪሁ : ወጸለዩ : ወይቤ : እግ[ዚ]እነ : ኢየሱስ : ክ
ርስቶስ : አምላከሙ : ለክርስቲአን : ወንጉሶሙ : ለ
ነገሰት : ኢትቅትል : ለውርዝውልያአም : ከመ : ቀ
ተልክመዋ : ወድት : በቅሚሃ : ኢትቅትል : ሕፀና
ት : ወኢትቅረብ : ሃበ : ብእሲሐን : ወእከውን : ሰማ
ዕተ : በእንቲአክ : ቅዱስ : ሱስንዩስ : ስመክ : እንዘ :
የሐወሩ : ወይዕል : ከመዝ : ኅበ : እግዚአብሔር :
ከመ : ተንስአ : ወመጸ : ቃል : እመ : ሰማይ : ናሁ :
ቲውህበ : ለክ : ሥልጦን : እምሃበ : እግዚአብሔር :
ከመ : ተንስአ : ለአራጊት : እንዘ : ትነብር : ታህተ :
አም : ወተሰእለ : ወይቤላ : ወይዕቲ : ሐረት : ውር
ዝ : ውልያ : ወትቤሎ : ብእሲት : ወስተ : ገነት : ዘሃ
ሎ : በቅድሚክ ። ወሶበ : ሰምአት : በቅድሚ : ቅዱ
ስ : ሱስንዩስ : ረከቦሙ : ለውርዝ : ልያ : ወትገብር :
ወትቅት : ኩሎ : ዘፈቀድክ ። ወሶበ : ሰምአ : ቅ[ዱ]
ስ : ሱስንዩስ : ዘፈሰሐ : ወተፅነ : ዲበ : ፈረሱ : ወነ
ሰ : ኩናተ : በየማነ : ወሆረ : መንገሌሃ : ወከመ : ይ
ቅትላ : ወረገዘ : ገቦሃ : ወይቤላ : ለውርዝ : ልያ : አ
እግዚ[እ]ነ : ኢየሱስ : ክርስቶስ : አምህለክ : ጌዓተ :
ማእርገ : ሊቀነ : መላእክት : ሚኮኤል : ወገብርኤል :
ሰረፋኤል : ወኪሩቤኤል : ኡሩኤል : ወሩፋኤል :
ፋኑኤል : ወሰቁኤል : ሰዳኮኤል : ወኢክትናኤል :
እሉ : እሙንቱ : ቅድመ : መንበሩ : ለአሐዜ : ኩሉ :
አለም : አምላክ : አናንያ : ወአዘርያ : ወማሣኤል : ኢ

ይቀርብ : ኅይለ : ስምክ : አንስ : ኢየሃውር : በፍኖ :
እይሰድ : ወኢይትረከብ : ወውስተ : ቤተ : ክርስቲ
አን : ዘይዜከሩ : ስመ : ባቲ : እሙ : ውስት : ቤት :
ዘይዪው : መካን : ስመክ : ወሀቦ : ዛቲ : ፀሎት : አ
ው : ኅበ : ሐፃናት : አው : ውሬዛ : አው : ልሒቀ : አ
ው : እስክ : ለም : አለመ : አሜን : እቀበ : ወአድሀ :
ና : እምሐማመ : አይነት : በርያ : ወጉስምት : መጋ
ኛ : ምቶ : ወተለዋሸ : ፍልፅት : ወቁርፀት : ወውጋ
ት : ፈራ : ወከቶነፈና (?) : ወትግሬደ : ቡደ : ወቁመ
ኛ : ወጽላዋጊ : አይነ : ጋለ : ወሸቅለ : አይነ : እስ
[ከ : ዓ]ለም : ወአ[ለም : ሐር : አይሐና : ለአመትክ :
እህተ : ሚኮኤል ።

VIII. በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱ
ስ : ፩ : አምላክ ።

ጸሎት : መሰጥመ : መርክብዩን : መሐፍርኪን :
ፌፍራን : መጎመ : እሳት : ድልፍልኤል : ዘራዳኤ
ል : ገሣዓኤል : ምንዳናኤል : አፍጥተታ : መዋኢ :
ፀረ : ኤልኤልኤ : ጽራኤል : ጽራኤል : ጽራኤል :
ጽራኤል : ሀናኤል : ክሰብኤል : ኤሌፍ : ብሒል : ብ
ርሃናኤል : ሰላተኤል : አዝያስ : መሰያ : ኩኩኤል :
አብናዲ : ጋመኤል : ብሂል : ፍልፍል : ቁርቁርዩን :
መሃቢል : ኪፍታሂ : ተአሰር : ማዕሰረ : አጋንንት :
አስጥሞሙ : አይነ : ጽላዋጊ : ዘአር : ወመኛ : ወቁ
ራኛ : አድሀና : ለአመትክ : እህተ : ሚኮኤል ።

IX. በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱ
ስ : ፩ : አ[ም]ላክ ።

ጸሎት : በእንተ : ደም : ሰንተም : ዋንተም : ቀር
ነዉ : ሊሰ : ላሰሰ : አልፍዩስ : መለዘዚን : ወለዘአ
ድ : ወዘልሞ : ነሃ(?)ም : አመ : ዘአርጋይክ : ሃይለ :
በረድ : ወነፋስ : ከማሁ : አርግዕ : ወአጽንአ : ወአቁ
ም : ደመ : ትክቶሃ : ለአመትክ : እህተ : ሚኮኤል :
እስመ : መኮን : ወለደት : ጌተ : በእንተ : ፈሬህት
ክ : እግዚአ : ሐመተ : ምነሃ : ወወልድነ : በዝንቱ :
አስማቲክ : ኅበ : ለዘርአ : ለአመትክ : እህተ : ሚኮ
ኤል : ድልሸታ : ቲቲሸር : ሸሬሸሬን : ለዝንቱ :
አስማቲክ : ሃ[ይ]ለ : በረደ : ወነፋስ : አርግዕ : ወአ
ጽንዕ : ወአአቀላም : ለዘረአ : ሰጋ : ውስተ : ማህፅ
ና : ለአመትክ : እህተ : ሚኮኤል : አንሊት : መዝ

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ን፡ ፍታህ፡ ሥራዩ፡ ሀንድ፡ ወቤታንያ፡ ፍታህ፡ ሥ
ራዩ፡ ግዕዝ፡ ወመላኪ፡ ፍታህ፡ ሥራዩ፡ ጠቢብ፡ ወ
ጠቢት፡ ወበክለ፡ ግብር፡ ፍታህ፡ ሥራዩ፡ አፍርጄ፡
ወሰርያ፡ ፍታህ፡ ሥራዩ፡ ዓረቢ፡ ወግብጻዊ፡ ወኖማ
ዊ፡ ፍታህ፡ ሥራዩ፡ አጋንንት፡ ፍታህ፡ ሥራዩ፡ ሐ
ጼራን፡ ወነዊሐን፡ ፍታህ፡ ሥራዩ፡ ጸሊማን፡ ወነዊ
ሀን፡ ፍታህ፡ ሥራዩ፡ ነሎሙ፡ እለ፡ ይገብሩ፡ ፈው
ሰ፡ ወነሎ፡ ሥራዩ፡ በምጽልቋቅ፡ በአርአር፡ በጥ
ቁር፡ ከልብ፡ ወበንቁር፡ ሸንብራ፡ ወበጥቁር፡ ገብ
ስ፡ ወእለ፡ ይገብሩ፡ ሰራዩ፡ በመቱርዓሰ፡ በመንጸ
ፍ፡ በድርኳኑት፡ በማእዖ፡ በአፍአ፡ ወበውስጥ፡ በ
ነሐሳ፡ ወበስንት፡ ወእለ፡ ትገብሩ፡ ፈውስ፡ በላእለ፡
አመትከ፡ ተስፋ፡ ማርያም ።

III. በእግዚአብሔር፡ አብ፡ እሳት፡ በእግዚአብ
ሔር፡ ወልደ፡ እሳት፡ በእግዚአብሔር፡ መንፈስ፡ ቅ
ዱስ፡ እሳት፡ ሐተምኩክሙ፡ ወአስርኩክሙ፡ አ
ንበሰ፡ ወነብር፡ ዝዕብ፡ ወዋልጋ፡ ወቀበሮ፡ ወአሞ
ራ፡ በገሃድ፡ በሰውር፡ አድናኤል፡ ኡዱኤል፡ መን
በሩ፡ ዘኢይሬአይዎ፡ ለእግዚአብሔር፡ ልዑላን፡ ኃ
ይል፡ ፳፬ኛካህናተ፡ ሰማይ፡ ፪ እንስስ፡ ጸዋርያን፡ መ
ንበሩ፡ እለዐአጥኑ፡ መንበሮ፡ ልልዑል፡ ወእለ፡ ይ
ጸውርዎ፡ መንበሮ፡ ለልዑል፡ መልክዎሙ፡ ገጸ፡ አ
ንበስ፡ ወገጸ፡ ንስር፡ ገጸ፡ ሰብእ፡ ገጸ፡ ላህመ፡ በዝ
ንቱ፡ ስሞሙ፡ አንሰ፡ ሐዳርኩ፡ መላተ፡ ኅድራ
ት፡ ኢትብልዑ፡ ወኢትንስኩ፡ ወኢታሰናስኩ፡ ይ
ቤሉ፡ ኩሙ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
ንዋዩ፡ ገብርክሙ፡ ዘወልደ፡ ሐዋርያት፡ ተስፋ፡ ማ
ርያም ።

IV. በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱ
ስ፡ ፩፡ አምላክ፡ አስማተ፡ መሥተ፡ ዓግሥ፡ በእን
ተ፡ እኩያን፡ ኅሰውያን፡ መስተዋድያን፡ ወተማጋ
ትያን፡ በእድ፡ ገሰሰያ፡ በእግር፡ ረዋጽያን፡ በሰራይ፡

መምላክያን፡ ወእለ፡ ይትናገሩኒ፡ በነገር፡ ፀብእ፡ ወ
ዐነገር፡ ሥራይ፡ ወእለ፡ ይዘብጡኒ፡ በበትር፡ ወበነ
ገር፡ መሪር፡ ወበነሎ፡ ጊዜ፡ ከመ፡ ኢይቅርብዎ፡
ወኢይቅርቡኒ፡ ኅቤዩ፡ ወኢይቅትሉኒ፡ ነፍስዩ፡ ወ
ሥጋዩ፡ ለገብርክ፡ ዘወልደ፡ ሐዋርያት፡ ኪድ፡ መራ
ኪድ፡ አድሀነኒ፡ እምነቢብ፡ አህዛብ፡ ወትሰይመ
ኒ፡ ውስተ፡ ርእሰ፡ ሀዝብ፡ አሮህር (?) ረሚህ፡ ከ
መ፡ ኢይትቃወሙኒ፡ በጊዜ፡ ፍርድ፡ ወርትዕ፡ ጸ
ር፡ ወጸላእት፡ ቀመኛ፡ ወጸናሄ፡ ፍኖት፡ ከመ፡ ኢ
ይቅርብዎ፡ ለገብረ፡ እግዚአብሔር፡ ዘወልደ፡ ሐዋ
ርያት፡ ብረታዊት፡ ወለተ፡ ገብርኤል፡ ግርማ፡ ግ
ድ፡ ግርማ፡ ግድ፡ ግርማ፡ ግድ፡ ግርማ፡ ድብ፡ ግር
ማ፡ አንበሳ፡ ግርማ፡ ነምር፡ ግርማ፡ መፍርህ፡ ግር
ማ፡ መደንግጽ፡ ግርማ፡ ተመን፡ ግርማ፡ ንጉሥ፡
ግርማ፡ ጳጳስ፡ ግርማ፡ መኮንንት፡ ግርማ፡ ዘያሬድ፡
ምስለ፡ ነፍሶሙ፡ ይውድዱ፡ መሳፍንት፡ ወመኳን
ንት፡ ታህተ፡ እገሪዩ፡ ይስግዱ፡ ይቤ፡ ሄኖክ፡ ወል
ደ፡ ያሬድ፡ ዘተውህበ፡ ፸ወ፯ መሀትወ፡ ሰማይ፡ ከ
ማሁ፡ ሀበኒ፡ ፍቅር፡ ወርትዕ፡ ወሞገሰ፡ ቃል፡ ለገ
ብርክ፡ ዘወልደ፡ ሐዋርያት ።

V. በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
፩፡ አምላክ፡ ነፍጸትሰ፡ አምሰጠት፡ ከመ፡ ያፍ፡
እመሰገርተ፡ ነክዊት፡ መስገርትሰ፡ ተቀጥቅጠት፡
ወንህን፡ ድኅነ፡ ረድአተነ፡ በስመ፡ እግዚአብሔር፡
ወለእመ፡ ዳገምክ፡ ዘንተ፡ አስማተ፡ ወፈቀደ፡ ይጋ
ዕከ፡ ይትአጸፍ፡ ነፍቱ፡ ወለእመ፡ ኢያጽናእከ፡
በቃልክ፡ ወጸርክ፡ በእንግድዓክ፡ ንፍጽ፡ ውእቱ፡
ጸላዔክ፡ ወትጽኅን፡ በፈቃደ፡ እግዚአብሔር፡ ወ
ላእመ፡ ደገምክ፡ ዘንተ፡ አስማተ፡ ወፈቀደ፡ ይጋ
እከ፡ ይትአጸፍ፡ ነፍቱ፡ ወለእመ፡ ኢያጽናእከ፡
በቃልክ፡ ወጸርክ፡ በእንግድዓክ፡ ይነፍጽ፡ ውእቱ፡
ጸላዔክ፡ ወትጽኅን፡ በፈቃደ፡ እግዚአብሔር፡ ከማ
ሁ፡ አድኅነኒ፡ ገብርክ፡ ዘወልደ፡ ሐዋርያት ።

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ቁም፡ ውስተ፡ ልብዩ፡ ሊተ፡ ለገብርክ፡ ስብሐት፡ ለ
አብ፡ ድግም፡ ሸርቡር፡ ዶር፡ ዘአአብራህክ፡ ልቡ፡
ለሙሴ፡ ከማሁ፡ ይብራህ። አእይንተ፡ ልብዩ፡ ለገ
ብርክ፡ ስብሐት፡ ለአብ። ። ። ።

ስሙ፡ ለእግዚአብሔር፡ አብ፡ ስሙ፡ ለእግዚአ
ብሔር፡ ወልድ፡ ስሙ፡ ለመንፈስ፡ ቅዱስ፡ አብያቴ
ር፡ ታዖስ፡ አዝያስ፡ ወምሊኪያስ፡ አቅጻፍር፡ ስሙ፡
ለሐራሼን፡ ሐራሹን፡ ሐራፊክር፡ ጠጠጂን፡ ዘሐጁ
ን፡ ሕፍልማኤል፡ በስሙ፡ ዶር፡ አላዶር፡ ናት፡ ዳ
ናት፡ ሮዳስ፡ ታዓስ፡ አብሳቴር፡ ፀባዖት፡ ሕፍርርዋ
ቅ፡ ሕፍርርዋቅ፡ ሕፍርርዋቅ፡ በዝንቱ፡ አስማት፡
ቃልክ፡ ሰሐል፡ ውጉዝ፡ ወበሰይፈ፡ ሚካኤል፡ ስ
ሐል፡ እሳተ፡ መለኮት፡ ምንአያም፡ አምር፡ አሰር
ፈያኩን፡ ወለክ፡ ወጸአ፡ ረፍሕ፡ አንጼልል፡ መል
አክ፡ ወአንሐሊ፡ ያፎጥን፡ ወያጥን፡ እልሂሱን፡ ተ
ሌአላ፡ በዝ፡ አስማተ፡ ቃልክ፡ ኢየሱስ፡ ክርስቶስ፡
ወልደ፡ እግዚአብሔር፡ ሕያው፡ ወወልደ፡ ማርያም፡
ድንግል፡ በሰይፈ፡ ሚካኤል፡ ይትዝም፡ ወይዳዕ፡
መንፈስ፡ ርኩስ፡ ወዘአሐዘ፡ ቡዳ፡ ወባርያ፡ ወተግ
ባረ፡ ሰብእ፡ ወሥራይ፡ ይሰደድ፡ ኅባ፡ ዘቦአ፡ ዝን
ቱ፡ ጸሎት፡ እምላዕለ፡ ገብረ፡ እግዚአብሔር፡ ስብ

ሐት፡ ለአብ፡ አልፋ፡ አልፋ፡ አልፋ፡ ዓዕ፡ ወጸአ
ክ፡ ኢትግባዕ፡ ይቤለክ፡ እግዚአብሔር፡ ወዝክረ፡
ስምክ፡ ይደምሰስ፡ ለዓለመ፡ አለም፡ አሜን። ያቋ፡
ወያቂ፡ አንተ፡ ቡዳ፡ ወአንተ፡ ባርያ፡ አንተ፡ ጋኔ
ን፡ ወአንተ፡ ሰይጣን፡ አንተ፡ ፊራ፡ ወአንተ፡ ነዳ
ድ፡ ዘትትሜሰሉ፡ በብዙኅ፡ ጸታ፡ አህያ፡ ሺራህያ፡
ይምራኤል፡ ኃያል፡ እግዚአብሔር፡ አዶናይ፡ ቅዱ
ስ፡ መንፈስ፡ ቅዱስ። ሹሐላ፡ ወልድ፡ ዋህድ፡ በሎ
ፍሐም፡ በምዮን፡ ነገርኩሙ፡ ኢያኤል፡ ያጥፍዕ፡
እሳተ፡ እግዚአብሔር፡ እግዚአ፡ እሩሐል፡ እሩሐ
ል፡ እሩሐል፡ ሳምታኤል፡ ጽልማኤል፡ ያሸኩት፡
ጋዴን፡ አምደ፡ ብርሃን፡ ልብሰ፡ ብርሃን። ይበርቅ፡
ቅድመ፡ ገጹ፡ ኃያል፡ ጸባኢ፡ ባርያ፡ ፔልማ፡ አርአ
የኒ፡ ኃይለ፡ ግርማ፡ ንጉሥሰ፡ ሥብሐት፡ ፊማ፡ ኢ
ዶርአይ፡ ወኢይልክፍዋ፡ ለነፍስ፡ ለገብርክ፡ ስብሐ
ት፡ ለአብ። በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅ
ዱስ፡ ፩፡ አምላክ፡ ናዝር፡ ናዝር፡ ናዝር፡ ናዝር፡
፩፡ አዘርዝር፡ ዝንተ፡ ሥራይ፡ ዘተገብረ፡ በላዕለ፡
ገብርክ፡ ስብሐት፡ ለአብ፡ ድሜጥሮስ፡ ጋይስጦ፡
በቱዐገ፡ ተውህበ፡ አድኖ፡ እቀርጸት፡ ለገብርክ፡
ስብሐት፡ ለአብ። ። ።

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR GABRA
SHALÂSÊ TEZÂZÛ.

[Brit. Mus. Ms. Or. 4716].

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡
አምላክ። ጸሎት፡ በአንተ፡ ልሳነ፡ ወልሳነ። ባርያ።
ወሰብእ። ዘመድ። ወባዕድ። ሞቀኛ፡ ወቀናተኛ።
ሙጋት። ወቀርጥማት። ተያያጀ። ወበሺታ፡ ናሁ፡
ተማኅፀንኩ፡ በኖኅተ፡ ስምክ፡ ወበቀዳማይ፡ የው
ጠ፡ ዘጥንተ፡ ፈደሉ። አሌፍ፡ ከመ፡ ተድኅነኒ፡ ክ
ርስቶስ። እምትንሣኤ። ልሳን። ወአፍ፡ እስመ፡ ል

ሳን፡ ቀተሎሙ። ለማህበረ። ሰማዕታት። አዕላፍ፡
በነገረ። ውዴት። ጽኑዕ፡ ዘይባልህ። እምሰይፍ፡
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ብረትክ፡ እምቅድም። ለዓለመ፡ ዓለም። ወአዲ።
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ዖር። ከሐዲ። አመ። አህዊኑ። ተወድዩ። በእሳ

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